A discourse

wherin is debated whether it be expedient that the scripture should be in English for al men to reade that wyll.

¶ Fyrst reade this booke with an indifferent eye, and then approue or condempne, as God shall moue your heart.

Non quis dicat, sed quid dicat animaduertas velim.

¶ EXCVSVM LONDINI IN ædibus Roberti Caly, Typographi: Mense Decembris. Anno 1534. Cum priuilegio.

94-

A queſtion to be moued to the highe courte of Parliament.

Whether it be neceſſary that the ſcripture ſhoulde be in the vulgare tonge for al men to reade at their pleaſure withoute reſtraynt: Yea, or whether it may wel be permitted ſo to be: Conſiderynge on the one parte, the manifold inconuenience which haue ſprong therby theſe yeres paſte, as obſtinacie, diſobedience, fleſchely libertie, loſſe of deuotion, ſwarmes of errours, and hereſies, with damnation of thouſande ſoules: and on the other parte weyenge diſcretlye

not

not onelye the great difficultie that is in ſcripture with the cauſes thereof, but alſo diuerſe and ſundrie moſt manifeſt pro-bations, whiche fully perſuade that the ſcripture by no meanes ought to be ſuffred to be in eue-rye mans hande in the vulgare tonge for all men to deſcant vp on & to wraſte after their fleſh-lye appetites: which all appeare euidentlye to be moſte true, by that whiche is here ſet furth in this proceſſe. That is to ſaye: in theſe ſixe chapters folowing.

The fyrſt.

The ſcripture is very harde to be vnderſtande.

The ſeconde.

God woulde the ſcripture to be obſcure & harde, & the myſte-ries not to be playne to al men.

The

The thyrde.

Sundzie cauſes wherof the hardnes in ſcripture doth come.

The fourth.

Howe many wayes the letter doeth kyll.

The fifth.

The beſt meanes to vnderſtande ſcripture by.

The ſixte.

Fiftie pzobations that ſcripture ought not to be in engliſh.

Neuertheleſſe to the entent none ſhoulde haue occaſion to miſconſtrue the trew meanyng herof, it is to be thought that if all men were good and catholike, then were it lawfull, yea and verye pzofitable alſo, that the ſcripture ſhoulde be in Engliſhe, ſo that the tranſlation were trewe and faythfull: But

neyther all the people be good and catholike, nor the translations trewe and faythfull. As for the common translations, whiche haue been vsed in moste mennes handes, are so full of faultes, that to correcte and amend them wer euen as a man woulde goe aboute to sowe vp euery hole in a nette to make it a whole clothe. Yea and yet beside this, yf your enemye should geue you bread, which ye knew well he hadde poysoned before, would ye not be afrayd (though it be after scraped neuer so cleane) to eate of it? At al times heretikes haue laboured to corrupte the scriptures, that they might serue for their noughtye purposes to confirme theyr errours therwith, as Dionyse bi-

schoppe

thoppe of Corinth testifieth: but specially nowe in our tyme, O good Lorde, howe haue the translatours of the Bible into Englishe purposelye corrupted the textes, oft maliciously puttinge in suche wordes as might in the readers eares serue to the profe of suche heresies as they went aboute to sow: Whiche be not onely set furth in the translations, but also in certain Prologues and gloses added therevnto. And these thynges thei haue so handled (as in dede it is no greate maistrie to doe) with probable reasons verye apparent to the simple and vnlearned, that an infinite numbre of innocentes they haue spirituallye poysoned and corrupted withyn this realme, & caused

them to periche obstinatlye:
Nowe for the other parte, all the people, namelye the feruent readers of scripture in English. be not onely not good, but the moste parte of them be starke noughte, so frowarde, so peruerse, so leude, and so wicked, that they be euer readye to peruert that whiche is good, and to take a selfe wyllye opinion, contrarye to the true sense of scripture and meaninge of tholye ghost, as God knoweth experience hath shewed euer since the Bibles were set vp in churches, common for all men that woulde to reade.
But yf all men (I saye) were good and catholike, and the translations trewe and fayth-full, ỹ Bible in English (though it be

it be nowe muche hurtfull) then might be muche profitable.
And that is the cause that the Clergie did agree (as it is in a cõstitution prouincial) that the Bibles which were translated into Englishe before Wycliffes dayes might be suffred: so that only such had them in handling as were allowed by the ordinarie and approued mete readers thereof, & that their readynge shoulde be onely to the settinge furthe of Goddes glorie. For thoughe scripture to good people be a norischer of vertue, and to them that bee noughte the meane of amendment, and for him that is whole, liuely foode, and for him that is sicke, euen as a medicine: yet often tymes we see that one stomacke ta-

keth harme of that meat wher-
of another taketh profit, and
that whiche helpeth one sicke
man hurteth another. Some
men mighte be admitted to the
readynge of S. Mathewes
ghospell, whiche yet be not ha-
ble well to wey the ghospell of
S. Iohn. Many hable to per-
use the actes of the Apostles,
whiche be farre vnmete to me-
dle with Thapocalyps. Many
might be allowed to handle the
Epistle to the Colossians, whi-
che be to weake for the Epistle
to the Romaines. The father
ofte permitteth to one of his
childrē a knife to cut his meate
withal, wheras he taketh from
another of hys childrē (fore-
seyng his wantonnes) the knife
for feare of cutting his fingers.

Many

Manye in these our miserable dayes nowe past haue so miserablie abused the scriptures agaynst the meaninge of tholye ghost, that vnder the colour of great zeale and good affection they haue peruerted and wrasted all amisse. Yea and scantly two of them haue in all poyntes wel agreed together: neuer theless in this one poynt they all euer agreed. That is to say, to destroye vtterlye all vnitie and comely order, all holye sacramentes, all holye prayers and fastinges, with all godlye deuotion.

And yet beside this, nothing should sooner cause vs to iudge that scripture ought not to be in English for euery one to read and descant vpō that wyll, then

to

to see that the busie readers be euer for the moste parte of the wycked sorte: suche be euer busie bodies to dispute and reason (but al wout reason) of thinges farre passing their capacities: where as S. Gregory Nazianzen rebuketh all those, saying, that onely Moyses ascended vp into the hyll & spake with God, but the people taryed beneth & receiued the lawes & preceptes that they should kepe, and the pointes that thei should beleue at him, saiyng vnto him (as would god our leude gospellers would nowe say to the true preachers) heare you God, and let vs heare you. Saint Hierome also in his tyme greatly complayneth that the comen ignorant people did presume to medle with the mysteries

Exod.

misteries of scripture, seing that saint Paule sheweth that tholy ghost so ordeyned his churche that he wold haue some reders and some hearers, some techers and some learners. But these quite turne vp side doune the right ordre of Christes churche, the one part medling with the others office: & the more blinde the more bolde, the more ignoraunte the more busie, the lesse witte the more inquisitiue, the more leude the more babblynge of great doubtes and high questions of Christes Sacramentes, and of his priuye and vnsearcheable mysteries, and that oft most presumptuously with out al reuerence or godly feare, bothe at drinkinge and eating, as though it were but a Canterbury

ferburye tale, and that when the ale is in the witte is oute. Then flowe furthe manye errours and hereſies. Then are the ſimple catched in the ſnare of the Deuyll without hope of recouerie. And all this (alas and woe is me) haue we ful experince of in theſe yeares paſte. But nowe, thankes bee to Jeſus Chriſte, that by his onelye might and power, when it was paſte all mans helpe, hath deliuered vs from the Deuill and the bondage of Pharao, and brought vs furthe of darknes of ſcilmes and hereſies into the cleare light of the trueth againe by ſendynge vs oure bleſſed queene Mary (euen another Helena to bringe againe the holye croſſe) whiche euen from her infan-

infancie hath sticked faste and cleued surelye vnto the sounde piller of trueth (the catholyke churche) whiche wyll neuer faile: she hathe euer defended it to the vttermost of her power. Lorde graunt her longe life to continue the same, and graunte her ioyfull deliueraunce of her moste comfortable burden.

When God of his great mercye sente her to be our liege ladye, our quene and gouernesse, then we receyued of him as great a benefit, as euer did the Israelites of Hester or Judith. O lord, before her comminge, the churche was troden downe and pitifully (spitfully I might saye) spoyled, by might, by tiranny & heresy: the great Deuyl was let lose, al was quite plucked vp by

the

the rofes, vnder the colour and
falſe name of vice ſuperſtition
and ydolatrie, they vtterlye de-
ſtroyed all deuotion, all vertue,
and godlye religion. The feare-
ful Serpent Python, that gre-
uous dragon with manye hea-
des mencioned of in the Apoca-
lips, did ſtill perſecute the wo-
man in the ſun: That is to ſay,
our mother the church, deuou-
rynge her childzen here in this
realme inceſſauntly, tyll Gods
merciful pitie, gods pitiful mer
cy did electe & ſend this bleſſed
woman Mary our Queene in
ſtede of Michael tharchāgel to
ouerthzow him, & to reſtoze his
temple and furniſhe agayne his
houſe, which now of late with-
in theſe. xxii. yeares was here
in Englande wozſe ſpoiled and

defaced

defaced then euer was his temple at Hierusalem, eyther by the Chaldies, or by Antiochus. Marye therefore oure noble queene, God him selfe dyd appointe euen as he did Iosue, Esdras, or Judas Machabeus to bringe vs into the ryghte waye agayne towarde the land of promise (for we were farre strayed amisse throughe synne, auarice and lecherye) and to reedifie his temple through her wisedome, she beynge the perfit mirrour and pearle of all christian queenes and princes. Yea, and if the olde prouerbe be true (as it is most true in dede) whiche sayeth, euery prince is to his realme & subiectes, eiher a very precious Iuell, or els a deadlye poyson, because suche as the

prince is, suche will the people labour to be, whether it be in vertue or vice. What a precious Jewell then haue we receyued of God, in receyuynge her noble estate to be our ladye & queene, an example of all vertue, deuotion and prayer, a spectacle to al realmes? And suerly the common voice is that her grace is not onelye moste noble, moste vertuous, moste wittie, and moste studious, but also moste excellent in learning, farre passinge eyther the noble Romaines, Cornelia & Hortensia, or the godly learned wome of whom S. Hierome writeth Eustochium Paula and Blesilla. Therefore if queene Saba iustlye sayde it
a Parall. 9. was a signe that God loued his people, for sendynge them

Salomon

Salomon to raygne ouer the,
maye not we as iustly now say
the same to Englande? And yf
the wisdome, pietie, and vertue,
of Onias was sayde to be the 2. Mach. 2.
cause of the prosperous estate
of their citie, shall not we like-
wise saye to this our realme?
Besides this, if gouernours be Roma. 12.
highlye praysed in scripture,
whiche rule with great solici-
tude and carefulnesse, what shal
we then saye to her, whiche for
all our wealthes bothe bodilye
and ghostly is styll moste vigi-
lant and carefull? And finallye
nowe to conclude, if amonge
the heathen, the noble Princes
haue euer highlye been extolled
for sundrie vertues, howe high-
ly is she worthie the to be extol-
led for so plentifull and so ma-

nifolde kindes of vertue?
Whiche doeth not onely excell in godlynesse, in deuotion, in prayer, in fastyng, in abstinence, in humilitie, in charitie, in mercie, pitie, and compassion, in discretion, in knowledge, in wisedom, in excellencie of witte, beinge of no small studie in godly literature, but beinge of exquisite learnynge, of profounde knowledge, & of exacte iudgement, beside notable diligence and great painfulnesse euen frō her childhode (as for her pollicie and affayres of the realme, in settinge furthe the wealthe and commoditie thereof, and in defendinge vs from outwarde and inwarde enemies I speake not of) but also whiche doeth farre passe all other (as it is euidently

nidently seen) in her most godly innated zeale, that she beareth styll moste earnest towarde the vnitie and faythe of Christes trew religion, and towarde the cheife head therof vnder Christ whiche by the space of these xx. yeres, euen tyll she came, was banished this realme, throughe scisme and heresie, through couetousnes and letcherye, Lorde be mercifull vnto vs.

Wherfore if in the Gospel of. S. Luke many holy womē for godlines, deuotiō and zeale toward Christes church be highly praysed by name, & likewise in thactes of the Apostles, and in the laste Chapter to the Romans: yea and if. S. Hierom wrote a whole booke of suche holye and vertuous women, what lesse

prayse is her highnes worthye now to haue, being inferiour to none of the all? being euin now amonge al princeli womē in the worlde a verye Phenix. But I wyll let this passe: I wyl say no more but only this, ℣ the doughter maye welbe knowen by the Mother, and that as we fell from all goodnes at the moste vnmust fall of her Mother that most noble Lady Queene Catheryn: So doe we nowe rise agayne at the moste iuste risinge agayne of her noble estate to the Crowne of Englande: So that in her moste godlye person is shut vp all our worldly toye, comfort, and hope, whom with her most noble & vertuous husbande, Philip our Lord & King (not much inferiour to her high

nes

nes in grace, vertue, and godlynes, as credible menne repoꝛte) Jesu longe pꝛosper in honoure, grace, and vertue daylye increasinge. But nowe to the pꝛocesse intendid,

The fyrst Chaptre.

Scripture is very harde to be vnderstande.

IF nothing els shuld moue the Scripture to be take furthe of the irreuerente and lewde handling of the multitude, this one thing were sufficient, to consider the great difficulty, the great obscurity and hardnes, that all the aunciente wꝛiters with one consente affirme to be in Scripture: yea

Scripture it self graunteth the same. Scrutamini Scripturas, searche the scriptures (sayth Christ) but if they haue nede of a scruteney, thê they be not ealy: christ wold not so haue bid if thei had bene light. Noz Peter wolde haue sayde manye thinges be harde to be vnderstand in Paules epistles, which then the people did peruerte (saythe he) as they did other Scriptures to their condemnacion. And what dyd Paule meane of the mysteries of Scripture whê he cried O Altitudo diuitiarum, &c. O the depnes, O the heigth of the secretes of God.

Joan. viii.

Rom. xi.

Herken now the testimonies of of auncient writers concerninge this matter.

Gre

GReg. Nazian. sayeth: Non cuiusuis christiani est de dei mysterijs disserere, non adeo res hec est vilis, &c. It is not for erye Christian to dispute of the misteries of god, the matter is not so vile. &c. Agayne he sayth: Non oim librorum sacræ scripturæ tractatio omnibus ætatibus permittitur apud hebręos, the Jewes did not admitte all men to the readinge of Scripture cōsideringe the great difficultye and highe mysteryes therin.

Greg. Naz. li. primo theol. suæ.

Greg. Naz. in appollogia et Hier. in proæmio in Ezech.

The testimony of S. Ambrose.

Scriptura diuina magnum mare est habens in se abissū sensuū profundorum. &c, The holi Scripture (sayeth he) is a great Sea hauing depnes without botom

Ambr. lib. vii Epist. xliiii.

Two testimonies of Chrisost:

Chrisost. hom xxi. in Gen.

Nihil est in scriptura quod non multas sensuū habet diuitias: neq; enim vel syllaba vel apiculus est in sacris litteris in cuius profūdo non sit nobis quispiam magnus thesaurus. There is nothing in Scripture (sayeth he) but it cōteyneth great spirituall tresure thzough the manifolde senses: there is neither syllable noz letter wher in some great riches is not hid. O what difficultie is then in it: Can it then be turmoyled of al, as it must nedes be, being stil in thenglishe translation:

Hom xxi. et xxiiii. in Gen.

Woze ouer he sayth. In Sacris literis nihil est quod non ingentē thesaurum contineat modo scrutatorem habeat. At nō cuiuis contin-

gat

git adire Corynthum: There is nothinge in ſcripture, but it cõteineth greate treaſure, ſo that there be a diligẽt ſearcher. Howbeit, it is not for euery one to ſearche furthe the ſecretes or difficulties.

Diuers teſtimonies of S. Hierõ.

Scriptura tãtis obſcuritatib⁹ et futurorũ typis obuoluta ẽ, vt ois interpretatione egeat. Eſt porta orientalis de qua verum lumẽ exoritur, quę clauſa eſt communi populo et ſoli illi patet, qui habet clauem Dauid. et ce. Scripture is wrapped (ſaieth he) in ſo great darknes, and figures of thinges to come, that it hath all nede of interpretation. It is the eaſt gate (that Ezechiell ſpeaketh of) whereout the true light dothe ſpring, which is euer ſhut to the

Hier. ad Algaſ. tom. iii.

comen

comen people, and is onely open to him that hathe the keye of Dauid. &c.

An other testimonie of S. Hiero.

Hie. de canonicis epistolis.

Iacobus, Ioannes, Petrus, & Iudas. vii. Epistolas scripserunt succinctas & breues in uerbis, sed longas in sententijs, ut rarus sit qui in earum lectione non cæcutiat, Apoca. Ioannis tot habet sacramenta quot uerba. James, Johan, Peter, & Jude (sayeth he) wrote. vii. Epistels, quicke & brefe in wordes, but long in sense, that fewe there be whiche doe not erre in readinge of them Thapocalyps of saint John, is as full of mysteries as of wordes.

An other testimonie of S. Hiero.

Fateor

Fateor me nunq̃ in diuinis uo- Hie. in prolo
uminibus propriis uiribus credi- go in Parali.
disse et ce. I confesse (saieth he)
that I durst neuer credit myne
owne wytte, in triyng the sense
of scripture, but euer searched
of other &c. But what place of
scripture durst not our men in
these daies take in hande? And
all throughe thenglishe transla-
tions, awaye with the therfore.

Yet an other testimonie of S. Hierom.

Totum quod legimus in scrip-
tura nitet quidem & fulget in cor Hier. ad pau
tice, sed dulcius in medulla est: qui linum.
edere vult nucleum frangat nucē.
Reuela (inquit Dauid) oculos me-
os, et considerabo mirabilia de lege
tua. All that we rede in scripture
(saieth he) dothe floryish & shine

in the

in the letter: but it is much swe-
ter in the spirituall sense. He thē
that will eate the curnel let him
breake the shelle. And Dauid
saied. Open thou mine eyes (O
lorde) geue thou me knowledge
& I shall vnderstande the won-
derfull mysteries of thy lawe.
Marke then hereby the hard-
nes of it.

The testimonie of Cyrill.

Cyrill lib. v. in leuit. Ex hostiis quæ offeruntur et con-
ceduntur sacerdotibus, pars igni
traditur et sic deo offertur, vt scia-
mus & nobis aliqua ex scriptura
apprehendere et cognoscere con-
ceditur: aliqua tamē sūt quæ deo re
seruantur. & ce. Of the sacrifices
of tholde lawe (sayeth he) parte
was geuen to the priestes, but
part

part was committed to the fire and so reserued to God. Wherby we maye vnderstande, that parte of scripture is geuen to vs to apprehende and vnderstande, & part is reserued onely to the knowledge of God, as appeareth more playnlye in the laste sentence, but one, of this chapter.

The testimonie of Damascene.

Quædam in sacris literis quæ de deo traduntur sunt effabilia, quædam ineffabilia: quædam cognoscibilia et quædam incognoscibilia. *Damas. lib. i. Capi. ii.*

Some thinges in scripture (saieth he) concernynge God maye be spoken as that God did create the worlde: some maye not be spoken, as thunitie of substaunce with trinitie of persons

sons, and the eternall generation of the sonne, whiche none can expresse sayeth Esay: some maye be knowen as that God is eternall, God is incorporeal, but some can not be knowen, as of the iudgementes of God. O what great depenesse without botome!

The testimonie of Erasmus.

Eras. in eccle siast. lib. iii. Sunt qui fortiter negant in canonicis libris vllam inesse obscuritatẽ, modo assit peritia sermonis, et sanũ iudiciũ. Quorũopinioni hactenus certe faueo, vt optarim esse verissimam: sed vna voce reclamant omnes ecclesiæ doctores: et in his ij quoq; qui nec linguarum peritia, nec sano iudicio caruerũt. There be whiche denye anye hardnes

hardneſſe to be in ſcripture, ſo that right iudgement and learninge in the tongues be not lackinge. And ſurelye hitherto I haue ſo euer fauoured this opinion, that I haue wiſhed it to be moſte true, but all the doctours of the church crie againſt it with one voyce: yea euen thei whiche neyther lacked good iudgement, nor connynge in the tongues.

Finally all thauncient holye writers affirme that nothynge is nowe commaunded in the newe teſtament, but the ſame was commaunded in tholde. Nec quicquam eſſe geſtum quod non ſit vel a Prophetis prædictum, vel typis adumbratum. And that there is nothing done now in the newe, but the ſame was

eyther ſpoken before by the prophetes, or els darkelye ſhadowed in figures. Why is there not then greate hardenelle in ſcripture? Moze ouer, the auncient writers doe affirme that neuer man was able to diſcuſſe fullye al the myſteries of ſcripture, and that holy ghoſt would them not fully to be perceyued, as the times, the conſūmation of the worlde &c. And the middeſt of the ſeconde chapter of the .ij. Epiſtle of Paule to the Theſſaloniās. (Tantū qui tenet teneat &c. donec de medio fiat. Whiche place S. Auguſtine platnly confeſſeth that he doeth not vnderſtande). The beginninge of S. Johns Ghoſpell, Thappocalyps, the beginning of Ezechiell about the wheles,

and

and from thē xl. chapter the di-
scriptions & dimensions of the
temple. &c. Yea and beside this
howe manye places be in scrip-
ture not easie to be perceiued of
ỹ vnlearned: As that of Paule: Philip. 1.
I do fulfil that which lacked in
Christes passiō. &c. Worke your
saluation &c. Doe not these to Philip. 2
the simple seeme very blasphe-
mie? With many hundred tex-
tes as harde as these.

All this nowe well conside-
red (concerninge the contentes
of this first chapter) and with
indifferent eares heard, and
euery thing that is here spoken
weyed to the bottom, hauyuge
a godly zeale to Christes flock,
doe you thinke it expedient, yea
or tollerable for all leude and
wicked without restraynte to

be iudges and arbitrers vpon scripture, as they wyll nedes be if it be in the vulgare tongue.

The seconde Chapter

God woulde the Scripture to be obscure, and the mysteries not to be playne to al men.

CHrist ofte so mingled hys communication (sayeth Erasmus in the preface of Matthew) that I think his wil and pleasure was to bee harde, and not to be vnderstande. Yea, there be certayne places (sayeth he) almost not possible to be expounded: and yet God wonlde his secretes to be so hidde from the wicked and ignozaunte by tropes, figures, and other obscu-

obscuritties (lest lyke swyne thei
shoulde treade downe pearles)
that yet sufficient light myght
be opened & shewed to the stu=
dious, learned, & godly. Againe
God would for our exercise, for
our labour, for our studie, and
diligence, the mysteries to bee sought furth not without great difficultie, that they might ap= peare more precious beynge deare bought. *Augustin. lib. de doctrina christ. cap.*

Moreouer God ordeyned
suche obscuritie and hardenesse
to be hidde in tropes and alle=
gories, that the high mysteries
might more clearly shyne furth
of cloudes and darkenesse.

Beside this, as the son beame
geueth more heate against glasse
or plate, so doe ofte the myste=
ries of scripture more delite,

and geue moze ſpirituall heate beynge ſearched & tryed furth of darcke cloudes and thycke ſhadowes.

Finallye God this ordeyned foz that he would not man to be to buſy in triyng aboue hys capacitie, as the two penye doctours haue euer been. Beatus homo qui ſempet eſt pauidus. Bleſſed is he that euer kepeth a godly feare. Nolite altũ ſapere nec ſapere pluſquam oportet. Be not to wiſe in your owne eyes. The wiſe man ſaide not without cauſe: altiora te ne quæſieris. Seke not aboue thy reach. Foz thinke ſurely that they whiche goe aboute to appzehende the high myſteries, do folowe as it wer to ouertake their own ſhadowes: the faſter they folowe,

the

the faster it slippeth awaye.
Marke also that it was not
without highe mysterie, that
God reproued Esdras for sear-
chinge to highe in his secretes: iiii. Esd. iiii.
and in another place, bad him iiii. Esd. xii.
open his mysteries only to the
wise. And againe it was not
without highe mysterye that
God woulde not suffer the peo-
ple to ascende into the mounte, Exod.
nor the wicked to builde vp the
tower of Babilon so highe as Genes.
they woulde. Thinke that her-
by the ignorant multitude are
taught not to climbe to hyghe
into Gods secretes and priuie
mysteries. Remembre (I be-
seche you) howe Thisraelites
coulde not behold Moyses face ii. Cor. iii.
for brightnesse. And consider
likewyse howe Dionyse saunct

Paules disciple, sayeth, yf thou canst not well loke vp to the shinyng of the sunne with open eyes, but they wyll dasell, and thou must hold vp thine hande betwene thine eye and the son: how many handes then haddest thou nede to holde vp, yf thou shouldest behold the vnsearcheable mysteries of the sunne of righteousnesse God hym selfe? The shinyng beames of ỹ heauenlye influence thou canst not beholde, but as it were vnder a cloude.

Luke.viii. Math.xi. and xiii. John.xv. Rom.xi. and xvi. Ephes.i. and.vi. Col.i.&.ii.

Marke well, it was not without greate cause, that bothe Christ and Paule oft do speake of mysteries. As in Luke, Mathewe, & John: And in the Epistles to the Romaines; to the Ephesians, to the Colossians, and

and Philippians.

Consider also with howe great feare and reuerence the mysteries ought to be touched, yea and that onely of the learned men. And ponder earnestlye with youre selfe howe Christ woulde his mysteries to be opened but to fewe(mysterium est archanum vel secretum dei consilium paucis cognitum, seu occultum dei iudicium, atq; sacramẽtum)neyther to the wicked, nor yet to the infirme that be not able to weye them. Yea and that manye mysteries be receyued in the churche of Christ, whiche neuer were writ ten, as S. Basil witnesseth. Phil. iiii.

Beside this S. Dionyse sayeth: Decentissimum est mysticis scripturarum eloquijs sacram et Dion. in cæl. hier. cap. iii.

obstrusam cælestiũ spirituum veritatem archanis velamentis et sacratissimis signis occultare. It is most decent to hide the holye & vnsearcheable veritie of ỹ heauẽly spyrites in the mystical speakinges of scripture with secret coueringes & most holy signes.

And S. Augustine affirmeth, that sacræ scripturæ obscuritas cũ diuersas pariat sententias vtilis est, the darkenesse of holy scripture when it bringeth furth diuerse senses then is it profitable.

This gere our newe fangled readers doe smally passe vpon. Therfore it can not be chosen, but the Englishe translations whiche haue been the occasion of most mischiefe must nedes be taken awaye.

The thirde Chapter.

Sundrie

Sundrie causes wherof oftymes difficultie and great hardnes in scripture doeth arise.

THe causes whereof oftymes the great difficultie in scripture doeth arise, are very many: one is, for that there be so manye tropes, figures, and darke sayinges in scripture. i.

Another is, hardnes in scripture ofte doeth arise of the proprietie of the tongue, that euerye tongue hath his owne proper phrase not perfitlye to bee knowen beinge translated into another tongue. ii.

A thirde cause is, lacke of knowledge of the antiquitie: which ofte causeth great hardnes, seing it is not for euery mã to knowe the antiquitie: but iii.

onely

only for them which be of great studie, wisedome, and learning in sundrie authours.

iiij. A fourth cause, that ofte one name is cõmon to diuerse: yea, & oft one hath diuerse names.

v. A fifth cause, that one word oft doeth signifie diuerse thinges: or that one worde is ofte diuersliye taken: as this worde lex, the lawe, is taken in one place for the figures and ceremonies: in another for the threateninge of the lawe: in another for the wholle Byble: in another for thold testament: in another for the lawe of nature before the fal, & in another after the fall: in another for the lawe wrytten: and in another for the lawe of the ghospel.

Math. xi.

Rom. iiij.

Hec Orig. lib. iii. in Ro. iii. in medio, et in eccl. Eraſ. lib. iiii.

A sixt

A sixt cause, that repugnance ofte apperith in scripture: as I and my father bee one, my father is gretter then I: we iudge man to be iustified by faith without the wozkes of the law, man is iustified by the wozkes of the law, and not by fayth only: be angry and offend not, euery one that is angry is wozthy Iudgement: be angry and offend not, let all indignation and anger be taken frō you: I leaue my peace with yon, I came not to bzynge peace but the swozde: goe not to the heathen, goe in to all places of the wozlde: with suche lyke many hundzeth places.

vj.

John. x. and. xiiii. Rom. iii. James. ii. Ephes. iiii. Psalm. iiii. Math. v.

John. xiiii. mathew. x. mat. xxviii.

A seuēth cause, that one thing in scripture is oft diuerslye told, as Stephans reherſal, Actes the vii. is not recited streight as it

vij.

it is in the Genesis. And saint Luke Actes the ix. speakyng of Paules cõuersion telleth it not as Paule doth him selfe, Actes the xxii. and xxvi.

viij. The eight cause, that textes in the newe testament are recited furth of the olde, and not worde by worde: as that of Matthew quoniam Nazereus vocabitur, He shall be called a Nazarite. Yea & somtymes fourth of the new and yet not so to be founde: as that of the Actes: Christ sayde Beatius est dare ꝙ accipere. It is more blessed to geue than to receyue.

Math. ii

Actes. xx.

ix. The. ix. cause, that ofte appereth variaunce in the yeares and tymes, yea and that the diuersytie of the tymes oft to them that be well lerned causeth

seth great confusion.

The.x. cause, that textes many tymes which ought spiritually to be vnderstand, they take carnally, and lyke wyse take the contrarie. x.

The.xj. cause, that somtymes it appereth to the sensuall man not to be possible: as Oportet vos nasci denuo, Ye muste bee borne agayne: Nisi efficiamini sicut paruuli, &c. Excepte ye bē made lyke chylderne. &c. xj. Iohn. iii. mat. xviii.

The.xij. cause, that ofte it semeth blynd and no profyt in it: as that of the Iudges: the trees went fourth to anoynt theym a kynge: yea and that of Deut. (yf. S. Paule had not expounded it) thou shalte not mussell the Oxe that treadyh fourth the corne. xij.

The

The.xiij. cause, that oftetimes the persõ that speketh is not euer well marked. As † non quod volo bonum hoc ago. &c. The good that I woulde, doe I not: but the euyll whiche I would not, that doe I. † Non est bonum, sumere panem filiorum et mittere canibus. It is not mete to take the chylderns bread and to cast it to dogges. † Longe a salute mea verba delictorum meorũ, The wordes of myne offenses are farre from myne healthe. Delicta mea a te non sunt abscondita: Myne offenses are not hyd from the. &c. Yea & besyde this ofte in the Psalmes, in the Prophetes, in the gospels, & other places moo also very harde (to the knowledge wherof the vnlerned by theym selfes can neuer

† *Paul. loquutus est in persona imperfectiõis*: † *Christus loquitur in Matheo sub persona vulgaris Iudæi.* † *Et in psa. loquitur sub persona corporis sui mystici*

Roma. vii.
Math. xv.
Psal. xx.
Psal lxviii

uer attayne) the wordes be somtyme spoken as in person of the Prophet hym selfe, somtyme in person of God, somtyme of the aungell, somtyme of the Deuyl, somtyme of man, sometyme of Chriſte as God, sometyme of Chriſte as man, sometyme as head of the church militant, somtyme as head of the church triumphant, somtime as in the person of his sensual parties of his owne body, and somtyme in the person of some particular parte of his body misticall. &c.

The .xiiii. cause, that scripture ofte vseth this terme all, where as some or parte be ment. Cum exaltatus fuero a terra omnia traham. &c. When I am lyfte vp from the earth, I wyll drawe all men vnto me. Omnes

loue. &c. beſyde that which lyeth hydde within.

xix. The. xix. cauſe, that they marke not (and in dede it is not for euery man to marke) what thinges were geuen but for a tyme to continew, and what for euer: As the worckynge of myracles was gyuen but for a tyme, as S. Augu. in his dayes dyd witneſſe ſayeng: he that then wold, loke for a myracle was a miracle to the worlde hym ſelfe. And that of the actes, to abſteyne from that was offred to Idols, to abſteyn from blood, and from ſtraungled.

mar. xvi.

Actes. xv.

xx. The. xx. cauſe, that ſcripture is full of diuerſe and ſoundry ſenſes. It is the boke wrytten (as it is in the Apocalyps) both within and without, in the ſpi-

rit

rit and in the lettre: within by the ſpiritual meanyng, without by the ſenſe of the letter: within, bycauſe it promiſeth inuiſible thynges, without, for that it diſpoſeth the viſible thinges: within, bycauſe it moueth to deſire heuenly thynges, without, for that it teacheth worldly thynges to be contemned.

The. iiii. Chapter,

The letter doeth kyll and that ſondry wayes.

SEing the letter doth kyl (as. S. Paule ſaith) and that diuerſe wayes, the ignorant people ought to be ſore aferde to couet after that whiche cauſeth preſent death.

Nitimur in vetitũ ſẽper, cupimusq; negata.

How be it mãs nature is ſuch euer to deſyre that which is forbyd. Neuertheles for as muche as the letter doth kyll, and that fõdry wates, and that the rude ſimple and vnlerned (yea oftymes the proude, arrogant, and captious) be euer redy to take rather that whiche ſhall hurte then that which ſhall helpe, that the ſcripture then be ſo lefte, that the leuyng of it may be occaſion of ſpirituall death to the multitude? God forbyde: It ought in no wyſe to be ſuffered.

j. The letter euer doth kylle when a myſtery is to be vnderſtande (and yet not of the rude to be piked fourth, and therfore not to be had in Engliſh) where the reders wyl sticke ſtyll to the bare wordes, as the Jewes dyd

being

being prohibited to plow with
oxe and asse together (whiche
was ment, that Judaisme and
Christianisme could not be ioy-
ned in one, nor that a christian
could serue both God and the
world) And as some haue done
in the gospell (saith. S. Augu.)
with these textes: Selle youre
coote and bye a swoorde. &c. I
neither receyued nor lerned the
gospell of man (denyeng therby
Christ to be man) And as the
Anabaptistes play with that of
Mathew: thou shalt not sweare
at all, with many textes in lyke
maner wrasted.

Luc. xxii.

Galath. i.

mathew. v.

The letter doth kylle in all
places, where as the holy ghost
did meane a mystery after any
facion, and yet the reader wyll
nat take it. (Yea ofte he can not

ij.

take

take it, and therfore not mete to be Iudge in the matter hauyng it in englysh) after the example of the Iewes, which stylle seke at the letter in these textes: the Adder and Dragon thou shalt treade vnder thy feete. &c. The wolfe and the lambe shall feede together. &c. Eleuabitur mons domus domini super omnes colles. &c, & sedebit super solium Dauid. &c. Et ponet super caput eius coronā de lapide precioso, &c, The hylle where the house of God shalbe buylded shalbe exalted aboue all hilles. &c. He shall syt vpon the seate of Dauid. &c He shall set a crowne of golde and precyous stones vppon his head. &c. where as these textes and many moo were only to be vnderstande of Christe and of his

Psalm. c.

Esay. xi.

Esaye. ii.
Esay. ix.
Psal. xx.

his commyng, though they did not so appeare then, nor yet doe to the carnall.

The letter doeth kyll, as ofte as the scripture meaneth any other thynge then the wordes doe sounde as Comediie amici mei & inebriamini, &c. inebriamini & vomite, &c. Eate my frendes and be dronkene. &c. Dryncke and be dronken, spewe and fall. &c. And that of the gospell, when thou hast a blowe on the one cheke, turne the other: which neither Christ nor Paule dyd fulfyll, as appereth in the gospell and in thaucters. Therfore it is Hyperbole dissuading from reuengement. iiij: Cant.v. Hierm.xxv Math.v. John.xviii. Actes. xxiii.

The letter doeth kyl yf time be not obserued as appeareth in the sacrifices, figures, and prophecies. iiij:

prophecies.&c.

v. The letter doeth kylle the Jewe, which yet doeth affirme the obseruation of the law.

vi. The letter doeth kyll the Jewe which doeth sticke onlye to the letter of the law, and wil not know that all was writen for vs, and that all chaunced to them in figure, but wyll stycke styll to theyr sacrifice, circumcision, choyse of meates, cleane and vncleane.&c, And wyll not fynde fourth Christ there.

Rom.xv. 1 Cor.x.

vii. The letter ofte doeth kylle where men take examples to folow, that be not to be folowed, vnt rather to be merueld at: as Phinees a priuate person praysed in scripture for manslaughter: Daniel a priuate person reprehended the Judges: And

Num.xxv. Dan.xiii.

Samuel

Samuel dyd kyl Agag: Moze- i. Reg. xv.
ouer the exãple of holy Samp- Iud. xvi.
son (nũbred in Cathalogo sanc-
torum) for kyllyuge hymselfe:
and so lykewyse of theim which
woulde goe kyll theymselfes
willingly, bicause Christ said: he
that loseth his lyfe shall saue it.

Be all our Englysh readers
so discrete that none of theym
play as mad partes as these,
taking occasion at their englisch
bible? Haue not we as euyll
now (though not wholly in the
same heresies) as euer were
from the begynnyng: eyther Si
mon magus, Martion, Valen-
tinus, Cherinthus, Cherdõ, Her
mogenes, Montanus, Tatia-
nus, Porphyrius, Nouatus, Ar
rius, Aetius, Eunomius, Pho-
tinus, Donatus. Mancheus,
Pelagius,

Pelagius, Wyclyffe, Husse, Swynglius, Decolampadius, or Luther? Yes truly. But euē as at all tymes God hath sent catholyke Fathers to ouerthrowe theym, so doeth he now in our dayes. Praysed therfore and glorified be his name for euer and euer, whiche after he had greuously scourged vs with errours and heresies a long season and many yeares, fyrst sent Marye our blessed Quene ioynyng with her oure most godly Kynge Philyp (whose reignes together, in ioye, vertue, and honour Jesus longe preserue and prosper) and sence then by theyr meanes beinge inspired by the holy ghost, hath sent oure hygh Prelate of noble blood my lord Cardinals grace, Legate from

the

the Popes holynes (as for my Lord Chaunceler, my lorde of London, with many other infectiours, which styll watche and trauell I speake not of) to reduce vs in to the vnitie, and to bryng vs agayne in to Noes shyp, which haue lyen a greate tyme in the maine sea lyke to be drowned and almost in dispaire of recouerie into the ship again.

The letter doeth kylle all theym that flee from the letter to imaginacion of theyr owne where the letter must nedes be taken as it lyeth. And thus the testimonie of the true meanyng of the letter doeth kyll all oure sacramentaries, whiche denye Christes naturall and reall body in the sacrament of the alter, he sayinge it is the same bodye viii.

that

that honge vpon the Crosse, but they wyll set Christe to scholé, and say he wolde haue sayde, it had ben but a figure. &c. Hath not the englisch Bible brought many to this hereste both many that haue ben burnt, and many mo yet alyue in theyr bodies but deade in theyr soules. Was not Jone of Kent thus kylled with the letter, phantastically fleyng from it, and not takyng Verbum caro factum est: arygbt. But denyeng therby Christes trew humanitie. Also dyd not the letter thus kyl the late Arrian (cõuinced by a lerned young man named maister Proctour) which fondly fled from the trew letter: Ego & Pater vnum sumus. I and my father are both one. So that betwene hym and

Jone

Jone of Kent Christ shoulde bē nothynge, neyther very God, nor very man,

The letter doth kylle the fleshly libertines, which gather that the Gospell is so free, that they may doe what they wyll: Where as in dede nowe in the new lawe lesse libertie is geuen to synne: and the more perfyte the gospell is, the more harde it is: and it is not lyght to the carnall man, but to hym whiche through charytie and a lyuely fayth, wyllyngly doth all that the law commaūded, ascribing all goodnes euer to God. ix.

The letter doth kyll all suche as only doe stycke to the grammaticall sense (which Paule calleth the letter) wher thei ought to seke a mystery. x.

And

And thus the letter doeth kyll a secte of heretikes called Anthropomorphitæ, whyche readinge in the Genesis, that God sayde, let vs make man to our owne image: & readyng also in sundrie places bodily membres attribute to God, doe boldelye saye that the Godhead is corporall: Readynge also that he sayde. Pœnitet me fecisse hominem. It repenteth me that I made man, ascribed to hymmans affections: and readyng that he sayde. Descendam et videbo, &c. I wyll go downe and see, &c. Did impute ignorannce vnto him. Likewise it kylleth the secte of Euchitas, which contmuallye vse to praye wyth mouthe, because Christe and Paule bad praye styll. And it

Genes. i.

Gene. v.

Gene. viii.

1. Thes. v.
Luke. xviii.

killeth

killeth thus another sorte, that cutte and mangle them selues, readynge in the ghospell. plucke out thine eye, cut of thine hand, mortifie your membres vpon the earth. &c. Blessed is he that geldeth him selfe. &c. And another sort the letter here doeth kyl, he that hateth not father & mother. &c. Caste hote coles on your enemies head. &c. He shall baptise you with the holy ghost and fyre. Yea and thus it kylleth the Pharisees which superstitiously doe wryte the commaundementes in the hêmes of their garmentes, in scrolles on postes. &c. bycause God bad kepe them in theyr heartes, and talke of theym euenynge and morynyng. &c, they dyd not marke that God ment nothyng els by.

Mat. xviii. Coll. iii. Math. xix. Luc. xiiii. Rom. xii. Math. iii. Deut. vi.

that phrase of speaking, but only a vehement studie and desire to obserue the law. Haue not our Englyshe men (namely in the citie of London) had now of late lyke Jewish affection in settynge vp wrytynges on the Churche walles and pyllers, euer falsely wrastling thé awrie and applyeng theym to an euyll purpose: And thus they painted vp the textes of the new testament vpon theyr walles: which onely doo serue agaynste the Jewyshe fastes to blynde and deceiue the symple sorte therewith, as though they had ben spoken against our holy Vigils and fastinges. These textes I meane &c such like: That which entreth in to the mouthe doeth not defile &c Bie al that cōmeth into

Mat. xv.

1. Corin. x.

vnto the shables.&c. All thinges be cleane vnto theym that be cleane.&c. Ye that doe not eate misiudge not them which eate: with many moe. And likewise they sette vp theyr textes wickedlie applied both against the blessed Sacramēt of the Altar and other holye sacramentes, and also against oure holy father the Pope. Of suche damnable applications of scriptures many churches were full. But I would haue wished that in stede of these they wold haue set vp that of.s. Peter: my derely beloued brother Paul, wrote many thinges heard which.&c. Tit.i. Rom.xiiii. ii.Pet.iii.

The letter doeth kyll beyng red and not trewly vnderstand, or trewelye vnderstande and not obserued. xj.

The letter is counted to kyll
xij. for that it forbyddeth synne,
and by occasion therof augmen
teth the desyre, or els for that it
is a witnes against vs.

The letter doeth kylle, for
xiij. that it discloseth oure synne:
Concupiscentiam nescirem esse
Rom. vij. peccatum &c, I had not knowē
that concupiscence or lust had
ben synne, if the lawe had not
saide, thou shalt not couet or
luste, &c.

The letterdoeth kyll as ofte
xiiij. as ye take or applie any texte
contrary to the trew meaning
of the holy ghost.

xv. Finally the letter doth kyll
all theym that searche aboue
theyr reache in Gods mysteries
(as I feare many haue done in
Luc. xi. these yeares past) one desyred to

folowe

folowe Chriſte, and was not permitted: Another commaunded to folowe and yet not deſyryng: Yea and Paule greatlye reſiſting was drawen in maner by compulſion. Conſilia dei occulta: gods counſels are vnſearchable. But in theſe miſerable yeares now paſt what myſtery is ſo harde that the ignoraunte with the Bible in englyſh durſt not ſet vppon, yea and ſay they vnderſtod it, all was but lyght: They deſyred no declaratiō, but theyr owne cuyn in the hyghest myſteries: wher as the prophet teacheth that the declaryng or expoundynge of Gods worde doeth gyue lyghte and vnderſtanding to the ponglynges and ignoraunt: And God threteneth that (Prou. xxv) Scrutator maieſta

Math. viii.

Actes. xv.

Declaratio ſermonū tuorum illuminat et intellectū dat parvulis.

tis opprimetur à gloria: these are cher to hyghe in his mysteries shalbe thrust frome his glorie: whiche thinge causeth the Pro-
Psal.cxxx. phet to say: Neq; ambulaui in magnis, neq; in mirabilibus super me: I haue not walked to hygh in great mysteries noz wõders
R aboue my reache. But alas experience doeth showe that oure men through hauyng the Bible in englishe haue walked farre aboue theyr reache, beyng sondry wayes kyld & vtterly poisoned with the letter of thenglyth Bible. Therfoz foz Jesus sake away with it, let it kyll no moo.

The.v. Chapter,

The best meanes to vnderstand the Scriptures by.

L

By

By cause there is such great difficulty and hardnes in Scripture, and bycause ỳ letter doeth kill many wayes, I thinke nothing can be told moze nedefull then to shewe playnlye howe we maye best come to the trew knowledge of the Scripture. And therfoze here note wel that sundzy and diuerse thinges be required to obteyne the trew vnderstanding and meaninge of Scripture by.

One is, by discrete and godly conferrynge place to place, and Scripture to Scripture. And this affirmeth S. Aug. sayinge, the beste interpzetation is to expounde one place of Scripture by an other moze manifest. j. Aug. lib. iii. de doct. cap. xxvi.

An other is, by consideringe the time, the men, with other cir- ij.

cumstances, as how, where, and when they were written.

iij. An other is, by searchinge diligently the processe both before and after.

iiij. An other is, by dayly exercise searchyng, and askinge the counsell and iudgement of other learned men.

v. An other is, by feruent prayour and pure deuotion with an humble heart and simple spirite knowinge that GOD withstãdeth the proude, and also that conninge maketh to swell in arrogancy, yf grace be wanting. Wherefore Origen sayeth that bothe great studye and feruente Prayour be requyred to obteyne the trew intellection of Scripture by. And S. Aug. witnesseth that the holy spyrite openeth the

John. iiii.

1. Cor. viii.

Homil. xii. in
xxxiiii. Exod.

Qu. lxxxv.
noui et vet.
testa.

mea-

meaninge of Scripture onlye to the studious, diligent, & deuoute, and to suche as haue a firme beleife in the articles of the Catholike faythe receyued. vj.

And an other is, by ouerseing the olde and auncient wryters Judgementes vpon Scripture, and by conferring theyr exposi-tions together.

Hereby plainly appereth that with the Englische Bible alone (though it were trewly translated) man coulde not be brought fully into the trew meaninge of Gods word. But we se and wel perceyue, that thousandes haue ben brought from the trew meaning of goddes worde throughe the Englische Bible: therefore awaye with it. It hathe kilde to many soules alredy, GOD best kno-

prius amemus sacras literas quã discamus, Iaq; certo persuasum habeamus in illis nil esse neq; falsum neq; leue. aut humana mente scriptum: sed omnia plena cælestis Philosophiæ dignaq; sancto spiritu quacũq; specie se offerant, si vt oportet tutelluçantur. hæc Aug. de vtili. credi. capi. vi.

knoweth: whom I beseche send a spedy redresse.

The. vi. Chapitre.

Scripture ought not to be in the vulgare tonge, that al men without restraynt may rede it.

Fyfty probations of this assertion,

The first Probation.

I Neuer heard nor red that GOD would hys people to haue the booke amonge themselues to towse or type at their pleasure. God gaue the booke to Hieremye and bad him rede to the people that whyche he had written. GOD bad Esai take the Booke to him for the same purpose: Yea and it was

Hier. xxxvi.

Esay. viii.

not

not without great mysterie that
God bad Ezechiell fyrst eate the Ezech.iii.
Booke, and then rede it in thau-
dience of all the people. Agayne
Moyses gaue the booke to the Dan.xiii.
Leuites to kepe and rede to the
people: and in kinge Josaphat iiii.Re.xvii
tes time the Priestes and Leui-
tes did read the booke and teche
the people: like as did also after-
warde Elchias the Priest & Sa iiii.Re.xxii.
pha the Scribe. Esdras did fun- ii.pa.xxxliii.
dry times take the booke & read ii.Esd.viii.
it to the people, they diligentlye and xiii
hearinge him. And Baruch the iii.Esd.ix.
Prophet redde the booke to the Bar.i.
kinge and to the people, they ge- Hier.xxxvi.
uing eare vnto him: Yea & Christ Luc.iiii.
our maister toke the booke of the
Prophet for this cause, and red
and expounded to the people: his
doing herein was for our exam-
ple.

ple. Wherby we may easely lerne that all people should not haue the Scryptures in their owne handlinges at their pleasure, as they haue had these dosen yeres past to their vtter spirituall destruction.

The seconde Probation.

God sente Jonas to preache to Niniue: he sente not a booke writte to euery one of the Ninuites to reade them selues. God sayde by Hieremy (speakynge of the time of the Gospell) that the time should come he wold write his law in thartes of his people: So that the writtinge of tholde law in tables of stone (signifieng the stony hartes of the Jewes) is not to be reioysed at, but rather to be lamēted & to be ashamed of, knowinge that Scrypture

Jon. i. & iii.

Hier. xxxi.

ture was only wrytte for synne,
els neuer had ben written, but
only in the heart of mã. It was
three thousande yeres after the
creation of the world before the
olde lawe was written: and yet
then only writtē for wickednes
and synne. It was also a longe
space after the ascension before
the new Testament was writ-
ten, some parte at one tyme and
some at an other, and yet euery
parte only writen for synne and
scisme: so that the simple ignor-
caunt people, this wel considered, ought not to be so desyrous of the scripture written, as they ought to be desyrous to heare the trew meanyng of scripture: for that onlye is the scripture and the gospell of Christe. For sayth. S. Hierom. Euangelium

non

non est in scriptura, sed in sensu: non in superficie, sed in medulla: non in sermonum foliis, sed in radice rationis. The gospell is not in the wryting, but in the sense: it is not in the outwarde appearaunce, but in the inward meanyng: it is not in the leaues of the bokes, but in the ghostly vnderstandynge. Christ neuer bad goe write his gospell or holye worde, but badde preache it. Then yf thou hast an humble heart, and canst but reade the englysh Bible, thinke thou must haue it taught thee, and not to take it thy selfe.

Saye as the Eunuche dyd to Philip: howe can I vnderstand it except I be taught: Christe did preache ofte to the people, but he wrote not to them at all:

Actes. viii.

Math. iiii.

and

and he sent his disciples and bad them preache to the people his gholspel, and then they went and preached, but he bad them not write at all. That whiche ye haue heard (sayeth he) in secrete places shalbe preached on the toppes of the houses: he said not it shalbe written in youre churches (as it hathe been Jewishly used on late here in Englande) nor written in Bybles to be read of euerye one in hys mother tongue, and set up for that purpose in euerye churche, Peter sayeth the holye fathers did speake Gods worde by the holye ghost: he telleth nothinge of writyng it. Christe where he spake of the memorial of Mary Magdalene, saide: whersoeuer this gholspell shalbe preached

Mark. l.
Luc. viii.
Math. x.
and. xxviii.
Mar. vi. iii.
xv.
Luc. ix. xxiiii.
Luc. xii.
ii. Pet. i.
Math. xxvi

ched.&c. He sayde not wherso-
euer this Ghospell shalbe writ-
ten. John Baptist preached
Mark.i. Luc.iii. muche, but where did he either
wryte or commaund to be writ-
Mat.xxviii. ten? Christe ofte promised
that hys Ghospell shoulde bee
Mat.vi. Luc.x. preached in all the worlde:
And therfore sent fourth bothe
the apostles, and the lxxij. dis-
ciples, and all godly preachers
euer since (so that none canne
Rom.x. preache except he be sent.) But
in no place we rede that he bad
go wryte his ghospel. I can not
then but meruayl that men to
their owne confusion are so de-
sierous to haue the scripture in
their mother tongue. O howe
oft speaketh Paule, and S. Pe-
ter also of preachinge the ghos-
Rom.x.xv. pell: In the Epistle to the Ro-
maines

maynes in either Epistle to the Corinthians, to the Galathians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians, to Timothe, and in Thartes. And S. Peter also bothe in his first Epistle & also thrise in thartes Besides this, Martha is prayed in the Gholpell for hearyng Christes worde saughte: and Christ in his sermō in the mount saieth, he that heareth my worde and doeth it (not he that readeth it or writeth it) shalbe liked to the wise man buildynge vpon the rocke. &c. And agayne blessed be they that heare gods worde and kepe it: and as it is in the Actes when Peter preached, the holy ghost fell vpon al that heard him: yea and they of

i.Cor. ix. xvi
ii.Cor. i.xi.
Gal.i.iiii.v.
Ephes.ii.
Phillip. i.
Col.i.
i.Thes.ii.
i.Tim.ii.iiii.
ii.Tim.iiii.
Act.ix.xv.xx
i.Pet.iii.iiii
Act. v.x.xv.
Luc.x.
Math.vii.
Luc.xi.
Actes.x.
Actes.xix.

Alia were praised for hearynge Gods word. But wher (I pray you) haue you of wrytynge it for all men to read? Howe be it the onelye drifte (as I thynke) of all suche as obstinatly sticke to haue the scripture in wryting in the vulgar tongue, is therby to be Judges of the sense of scripture them selues, contrarye to the vniuersall churche of Christ. But therfore it may not be suffered.

The thirde probation.

Through the damnable libertie of hauinge it in the vulgar tongue haue not all holye mysteries been despised? Haue they not therby vtterly condemned all that hathe not

not beeñ expressed in the letter of their Englishe Byble? Haue they not made vs worse hereby then the Iewes? To take all mysteries from vs excepte they be expressed in their Englishe: The Iewes durst not expresse the highe name of God Iehoua, But what mysterie durste not our men medle withal: Yea reason, turne & tosse at their pleasure: The Iewes had Cabala their tradition left among them by Moyses without writynge, receyued as it were by hande from generation to generation, concernynge the mysticall sense included in the wordes of scripture: But through this damnable heresye our men haue wholye condemned all that is not expressed in the letter of their

Englishe? And yet S. Iohn
sayde, I had many thinges to
write vnto you, neuertheles,
I would not write with paper
and penne, but I truste to come
and speake with you mouthe to
mouth: yea and S. Augustine
sayeth: quæ non sunt scripta
sed tradita custodimus, quæ to-
to terrarum orbe obseruantur: we
kepe and obserue not only such
thinges as be written, but also
traditions not written, whiche
be obserued in all places of
christendome. Agayne, yf ye will
nothinge to be Gods worde but
that whiche is expressed in the
letter written, what say ye then
to Moyses? Were not the wor-
des of God spoken to him gods
worde tyll they were written?
Were not the wordes of God spo-
ken
Aug. ad Ianu.

ken to the Apostles gods word
tyl they were written. Christ in
sayinge to Peter blessed arte Mat.xvi.
thou &c. declareth that that high
mystery came into S. Peters
heart) as to the prince of Thap
postles) onelye by secret inspi-
ration, and not by the worde
written. And so doeth lykewise
this, that neyther Euangelist
nor Apostle did euer by writing
sende the faith to anye nation,
but where they were firste in-
formed by preaching. For faith
commeth by hearynge (sayeth Rom.x.
Paule) and not by writynge.
Furthermore, Paule bad the
Thessalonians (as I sayde)
kepe the traditions whiche he ii.Thes.ii.
had geuen them by mouth: be-
cause the wordes that he spake
to the people by mouth, our lord

and bled aboute the sacrament of the Altar, or about the sacrament of baptisme, who can shew the reason fully of all ỹ wordes, gestures, orders, questions, and aunsweres there bled. And yet all these wee haue receiued of Christ and his Apostles. Thus muche sayth Origene.

And here marke I beseche you of Origenes wordes (whiche was liuig wtin lxxxx. yeres after saint John the Euangelist) that many suche traditions were left by Christ & his Apostles, which bee not in the Byble expressed, and yet to be obserued of all faythful Catholike people. Beside this what they wyll saye to manye thinges moe not expressed in Scripture and yet vnder the payne of damnation to

to be beleued I cannot tel: as to the Baptim of infantes: the iii. persons in Trinitie to be of equall power and of one essence, that God the Father is ingenit not begot, the procedunge of the holye goste from the father & the Sonne: the deity & equalitye of the Holy Goste with the father and the Sonne: the obseruynge of the Sonday: the order of our Crede: the contiuuance of the virginite of our Lady: that she is Theotocos mater dei, the mother of God: the receyuunge the Sacrament of thalter fastyng: the mixtinge water with wyne in the Chalice: the Sonne to be consubstantial with the father: that Christes soule descended in to hel: the makyng of the signe of the Crosse: the numbre of the

Sacramentes: that there be .ii. natures in Chriſte knit toge-ther in vnitate diuine ſuppoſite: & that Soules departinge hens ſtreyght wayes haue the fruitiō of the deitye: And that men and women haue power to miniſtre the Sacrament of Baptym. It is not expreſſed in ſcripture, ney-ther by commaundement, coū-ſell, licence, or example. What they will ſay to this gere, I wot not: but this one thynge I am wel aſſured of, that hauig the Scripture in Engliſhe hath brought tholy myſteries of God into contempte and hatred. Where as the wiſedome of God (as S. Baſill teſtifieth) neuer wolde all the miſteries of our faith to be put in writing there-by:

Baſil. de ſpiritu ſācto. cap. xxvij.

by to be a laughinge stocke both to the Jewes and Gentils. For if Christe himselfe were counted a sclaunder to the Jewes, and folishnes to the Heathens, how muche rather shal the high mysteries of our fayth so be counted being most harde to be perceyued? † Agayne it is not a mystery (sayeth he) that is open to euery man, or that is blowen in to euery mans eare. Tholy Fathers euer kept tholy misteryes in most secrecy reuerencyng the dignitie therof. S. Dionise, Ireneus, Epiphanius, Tertulia, Origen, Cipzian, and Hylari with one consent do firmelye establische this agaynste the approuers of thenglisshe translations: Yea and S. Basill dothe affirme

† *Mysterium nō est quod ad populares aures effertur. patres ergo in occulto ac silentio misteriis suam seruauere dignitatē. Basi. xxvii de spū sancto.*

Dioni. cap. i. in celes. hierarch. Iren. lib. 3. ca 4 Epiphan. cōtra Aeriū. Tertul de cor. mili. Orig. homil. v, in num. Cypri. de Lot, pedū. Hila. in psal. ij.

affirme that there be so manye mysteries without Scripture whiche must be credited, that he can in no small time recite them al: Deficiet me dies (inquit) si eccle siæ mystria citra scriptū tradita per gam recensere. Howe can it then be that the Englisshe Bible can continue, many such mē taking occasion thereby to condemne al holy mysteries receiued by the Catholyke Churche euen from the begynninge, S. John testi enge that so many moe thinges wer done, that the whole worlde were not hable to conteine all if they were wrytte? And s. Paule bidding the Thessalonians (as ye haue hearde) obserue all his tradicions, receyued by mouthe, & not by writyng (sayeth Theo philact) and yet alwel to be be leued

leued as thother: Yea and in the time of S. Peter, Linus, Cletus, Anacletus, Clement & Euaristus. &c. S. Johns Gospell was not written: but these men wyll nothing to be beleued but onlye that whiche is in their Englishe Byble: so that all that time the Christians by this their iudgement should not haue ben bound to beleue that whiche is now in S. Johns Gospel, bycause then it was not written. Howe be it al faythfull people beleue that the Churche of Christe taught aboue. lx. yeres after Christes ascension all that is now in S. Johns Gospell, beinge yet not then written. In the time our mother the Churche was a virgin, I meane not corrupt nor adulterate with sundry heresies

there,

there were almost no scriptures of the new Testament in Paper and Inke.

All the monitions, wordes, and workes of Christe were then writen in the hertes of the faythfull: but sone after when through synne it begãne to wax colde, then was writing for the simples sake to preserue theyr faith: and yet that not withstanding the authorite of the church (the fundacion of all treuth) of as greate strenght as it was before the new testament was all writen. For were there not heretikes (I pray you) which denyed diuerse bokes of scripture, as Martion and other: wherewith were they subdued: euyn with verities not written, Marke wel that Moyses (saith

Origene

Origene) greatly passed not for
the letter writen when he dyd
breake the tables: nor Christe
when he sayd to the Jewes, the
scripture shalbe take from you,
spake of the letter (whiche they
kepe styl) but of the sense. Wher
fore awaye with the englishe
dammable translation and lette
them lerne the mysteries of god
reuerently by hert: and lerne to
geue as muche credit to that
whiche is not expressed, as to
that which is expressed in scrip-
ture: knowing that in iij. poin-
tes thautorite of the churche
is aboue the auctorite of scrip-
ture. One is in fortifieng veri-
ties not writen to be necessary
to saluation (as plainly appea-
reth by manye verities in this
probation) another is for that
the

the church receyued the gospels of Luke and Marke (whiche Marke neuer saw Christ) and did reiecte the Gospels made by his high Apostels, Thomas and Bartilmew: as for the gospell of Nicodeme (which yet was familiar with Christe) I speake not of. The thyrde is, bycause the church in all doubtfull causes and matters of controuersie must euer be iudge of the trew sense of scripture. For she alone hath euer ỹ true sẽse of scripture. So ỹ by her authoritie onely Ireneus did conuince Ualẽtin: Tertulian, Mertion: Origen, Celsum: Cipryan, Nouatum: Nicen councell, the Arians: Hierom, Iouinian: and Augustine, ỹ Donatistes: with many other. And no meruell, for

for so muche Christ him selfe made his Churche the Judge ouer scripture, when he sent the Apostels & disciples to preache sayeng: He that heareth you, heareth me. And also when he sayd: Who so would not heare the Churche, should be reputed and taken as an Ethnycke, or Publican. Seyng then that God thus appointed, who wyll refuse to seke the trew vnderstandynge of scripture at that iudge, whome Christ appointed hymselfe: Surely none but selfe willie heretykes.

And here nowe to speake a worde or two of the Sabboth, and of mixtinge water wyth wine in the chalice (whereof I should haue spoken before, when I recited manye verities not written) and firste concernynge

the Saboth. Albeit the matter of the precept be morall and the daye legal, so that it myght be chaunged: yet the church would neuer haue done that, without speciall ordinaunce of God beinge made iudge in the cause. And likewise it is to be sayde of mixtinge water wyth wyne in the chalice. The Ghospel speaketh of wine onely tourned into Christes precious bloude, who durste then mixte water therewith? But the church is so assured of Goddes pleasure therein without any scripture, that they dare not only put in water, but also dare not leaue it oute. And whetby knewe the church these thinges, but by Christe and hys holy Apostles whiche taught in their time? And so in these thinges

ges and manye other moe went it furth from age to age continuinge in the churche tyll thys daye, begonne by Christ in the beginninge withoute mention made in scripture written.

The, iiij. probation.

Some desire to haue it in the englyshe tongue only for knowledge, and this is but curiositie: some only for vain praise, & this is but vain glory to be sene learned: Some only to taunt poore priestes and other therewith, and this is but deuelishnes: so that for none of these it ought to be in english. Nowe where some would desyre it in english only to be edified thereby (for this desyre only is to be embrased) treuth is they may be sufficiently edified by sermons and

holsom doctrine of the scriptu-
res expounded vnto theym by
such as haue the key of knowe-
ledge, as ofte as they shall well
requyre: and herewith a godly
minde wyl be content, knowing
that the contrary is against the
catholyke church. So that euin
the good and catholyke people
which would doe good and noo
hurt with the Bible in englisch,
yet may not be permitted to
kepe it in the englisch tõge: part-
ly lest the infirme and weake
thereby should be offended, ey-
ther in misiudging, or in taking
example (yf occasion serue) to
get the same libertie to theyr
destruction, and partly that no
occasion be geuen therby to ob-
stinate heretikes to murmur
that they haue it not in englisch

them

them selues as wel as thother. And this answer I geue vnto theym which seme of a godlye zeale to say, scripture ought to be in englisch for the vse and commoditie of such people as with an earnest zeale and deuoute study doo hunger and thurste the simple and plaine knowlege of Gods worde, not for contentious bablyng, but for innocent lyuyng, not to be curious searchers of the high mysteries, but to be faithfull doers of Gods byddyngs: not to be troublous talkers of the Bible, but sincere folowers of Gods preceptes therin conteyned: not to be vnreuerent reasoners in holy scripture for vain setting out of their painted sheathe, but to be hũble and louly workers of Gods glo

ry: not to be curious disputers in the Gospell for the mayntenaūce of theyr inordinate lustes and carnall libertye, but to be vpryghte walkers in holye conuersation of lyfe in the rule of the gospell prescribed.

The fyfte probation.

Hauyng the scripture in englyth they presume to know all the scriptures perfitly (and that to theyr condemnation) contrary to S. Hieroms rule which is this, Si non succedat idoneus interpres, potius nescire oportet q̄ cum periculo discere. &c. Yf there be not one present that is mete to expounde the scriptures, it is better not to know the mysteries, then with ieoperdie

and

and perill to searche theim. &c.

The syxte probacion.

The most parte of the people be euyll: but Chriſte wolde none ſuch ſhould haue the handlyng of his ſecrettes: as appereth by that he willeth precious ſtones not to be caſte amongeſt ſwine, nor holye breade to dogges. Therfore ſcripture ought not ſo to be lefte, that all without anye diſcretion or difference may hãdle it at their pleaſures: whiche muſte nedes be, if it be ſette at libertie in the vulgar tongue in euerye churche.

The ſeuenth probation.

The moſte part of the people be ignorant & not hable to diſcerne betwene the letter and the

mystery: but none suche be mete iudges in suche high matters (& yet none wylbe moze bolde then blynde bayarde) therefoze the scripture must be kepte furth of the handling of all suche: whith cānot be, if it cōtinue in English as it doth, foz all men to dispute of it that wyll.

The eight probation.

Is not the scripture ful of figures and tropes? Shal it then be so lefte, that euery one shalbe iudge therof?

The ninth probation.

The vniuersal church of Christ did neuer allowe noz appzoue Scripture to bee in the vulgare tongue, weying the manifolde inconueniences, that haue issued thereof: but euer from tyme to tyme amonge other errours

did

did fread that doune & suppresse it. If we therfore, according to the article of oure Crede, beleue the vniuersal Churche, we must not admit the scripture to be in our Englische tongue, knowing that as S. Cipzian sayeth, that whiche hathe been done and ordeyned by the church (the holye ghost being the guyde) is of as great weyght, as that whiche was done by Chzist him selfe.

The tenth probation.

Scripture is coũted to be somtimes meate, somtimes dzinke: dzinke in light places, meate in obscure places, which in expoũdinge is as it were eaten being bzoken. It was not therefore without great mysterie that Chzist caused the Apostles to bzeake the bzeade to the multi- *Greg. lib. 1. moral.*

tude of the people, whom he fed with v. loaues, signifiynge the spirituall breakynge of the bread of the soule amonge the people euer to bee done by the ministers diligentlye: and that it should not be complayned vpon by the Prophet, sayinge: my childzen haue desired bread, and there was none to breake it to them: and likewise by Amos: there is a great hunger (sayeth he) not of lacke of bodily foode, but of hearinge the worde of God. And also by Esay, the nobles did perish for lacke of mete and the multitude for lacke of drinke. By these it maye well appeare that the common people shoulde not presume to expounde ỹ scriptures thẽ selues, nor to be iudges therof: whiche

Hierem. Thren. iiii.

Esay. v.

yet

yet they wyll doe (as experience sheweth) yf they haue it in the vulgar tongue. Therfore away with it.

The eleuenth probation.

There be diuers and sundrie senses in the scripture (as bothe Origen and Augustine doe declare) whiche be not for euerye simple brayne to finde out. The mysterie oft is hidde, the well of scripture is depe, puteus altus est: euery ones strength is not hable to drawe vp the water of lyfe furth of the botome of it. Therfore the welle muste be couered, lest the ponglinges fall into it, and so be drowned.

Orig. homil. 2. & 11. in Ge. Aug. de vtilitate cre. ad honor. cap. 3.

The xii. probation.

Paule thought not the Corinthians hable to haue the mysteries opened vnto them, saynge

1. Cor. iii.

saying: I feede you with mylke, & yet our most ignorant people wyll murmur, if they may not fede thē selues with the highest mysteries of all, euen in theyr owne natiue language. Paule saith he fedde the Corinthians as younge childzen, whiche yf they fede thē selues wyl defile & dlober their clothes. And do not these nowe in oure dayes defile theyr weddinge garmente with presuming to feede them selues with spiritual fode of the soule? And marke here I pray you that it was not without cause that Paul vsed here this similitude, seinge childzen not suffered to fede them selues ofte strike the meate (throughe frowardnes) furth of the nources hande, ofte forsake it, and tourne awaye: euen as doe styl the wicked whi-

che

the woulde feede them selues spirituallye with the englishe translation of scripture to theyr vtter poysoning after the maner of children, which being permitted to fede them selues, may gather vp poyson or venym, and fede thereon: not that I meane that in scripture shoulde be any poyson: but that a medicine ministred by the Physitian oft healeth, which take by your selfe not knowinge how, where nor when to take it, poysoneth and killeth. The Bee and the Spider gather on one floure, the one honye, the other poyson; the floure ministring no occasion therunto, but onely their owne natures. Where vpon S. Augustine sayeth: omnia diuina eloquia salubria sũt bene intelligentibus: *Aug. in psal. xlviij.*

tibus: periculosa ijs qui eam volut ad sui cordis peruersitatem detorquere: all holye scriptures be holsome and moste profitable to them that vnderstande them aright: but they be perilous to all suche whyche wyll wrast them after the frowardnesse of theyr owne heartes. O lorde howe manye haue wrasted the scripture amisse thzoughe the wicked libertie of hauinge it in Englische these many yeares?

The xiii. probation.

Christ sayd to ỹ Saduces, ye do erre not vnderstãding the scriptures: & the cause was, that thei receyued no interpzeters vppon scripture, not muche vnlike vnto our men, which only with the Englische translation (though it be neuer so false, so corrupt, and damnable

Math. xxii.

Ioseph. lib. 2. de bel. Iud. et. li. 18. de antiquit.

dampnable) woulde take vpon them the full vnderstandynge of scriptures.

The.xiiii.probation,

Saincte Peter testified (as it is in my fyfte chapter) that many thynges in .S. Paules epistles were hard to be vnderstand, which the vnlearned did then peruert to theyr destruction, as they dyd other places of scriptures. And yet for all this dare our vnlearned men be styll desyrous to haue the same scriptures in theyr owne speache to peruerte to theyre owne condemnation. ii.Pet.iii.

The .xv. probation

Dyd Christ ofte testifie that it was not for euery one too knowe the high mysteries, and yet dare the blynde so presume

styll

styll onely with theyr Englisch translation: It was not wout great cause that Christ woulde not his mysteries to be publisched to al people. For the comen sort neuer vsed them well. And therfore many hyghe mysteries there be (sayth. S. Basyl) which neuer were written, but in the heart of the elect. And. S. Hierom vpon, Labia sacerdotis custodiunt scientiam: sayeth that the ministers of Christes Churche whose duty is to teach the scripture, must not styll vtter, but kepe, that in tyme and place it may be published: Theyr office is this to do, & not for euery mã to searche the secretes. Christe wold, not euery one to be a medler, when he sayde to his disciples: it shall be youre office to knowe

Malach. ii.

Tertull. in lib. de præscript. hæret. in medio libri tribuit ombus apostolis arcana cognoscere, quæ ignobili vulgo nõ licuit.

knowe the mysteries: and to Nicodeme: Art thou a Master in Israell, and knowest not this gere: as who should saye, it belongeth to teachers to be rype in scriptures, and for other to be hearers. God said to Esdras iiii. Esd. xii. speakyng and declaring hygh misteries: put these secretes surely vp, and teache theym to the wise mē that be hable to vnderstande theym: as for the lewde iiii. Esd. xiii. he rebuketh theym as vnmete to knowe suche highe secretes and mysteries. Euery Idiote can beare stones to the building of a house, and lay a hepe together, but none can couche theym as they ought to be in theyr places, but the mason: euery foole can reade and bable of the scripture, but only the godly learned

teachers can play the spirituall masons parte in couchyng the lyuely stones in the spirituall buylding of Chystes house.

The.xvi.probation.

God sayth by Malache the prophet (I recited the text euin now) that the people must require the law and the meaning therof at the mouth of the prist: but then is it not for euery one to take it himselfe, to controlle & descaunt at his own pleasure.

Malac.ii.

The.xvii.probation.

Can the vnlearned only with the englisch bible and with reading only the englisch translatiō discerne or know how Chystes wordes be trewe that he came to fulfylle the lawe, and not to breake it, and how many maner of wayes that is trewe, and yet

Math.v.

hows

how he is the ende of the lawe
Agayn can he perceyue therby
how the old testament and the
new are both one in substaunce,
and yet diuerse in perfectiō and
in imperfection, & what nedeth
the olde styll to remayne, yea or
what neded the newe to be gey
uen, seyng Christe answered to
the lawyer askinge howe to
come to heaueu: In the lawe
what readest thou: Loue thy
lord God .&c. Moreouer can he
see in his englisch booke how the
gospel is easy and lyght: (for so
Christ calleth it) and that thold
was ouer hard and importable
as it is in thactes the .xv. seyng
that in thold only manslaughter
was forbyd, here to be angry is
is condemned: there loue thy
frende, here loue thyne enemy:

Vetus lex occultatio noue, nona reuelatio veteris. Aug.

Luc. x.

there, eye for eye, here, yf thou hast a boffet onthone side, turne thother: there, commytte no adultery, here, yf thou beholdest a woman vnchastly thou art an adulterer: there, thou shalt not be forsworne, here thou shalte not sweare at al: there, for stealyng other mens goodes ẏ must restore fourefold, here, for not geuyng thyne owne thou mayst be dampned? Can ye with thenglish bible tell these and many moo as hard thynges as these be? I am sure ye can not. And therfore if ye might be suffered (whiche God forbyde) styll to wade in thenglish translation, ye muste nedes styl walke from blindnes to blindnes.

The. xviii. probation.

In the Law and the Prophetes

phetes o how many hard thyn-
ges be cõteined? yea what part
of ſcripture is ſo lyghte that a
godly learned man dare take in
hand fully to diſcuſſe, expound,
and declare by his owne witte,
yf he doe not ſee noꝛ neuer haue
ſene anye doctoꝛ oꝛ expoſitoure
theron? And yet ſhall ſcripture
be ſuffered to contineẅ in then-
glich tongue foꝛ all men to ex-
pounde at theyꝛ pleaſure.

The. xix. probation.

What thinges haue we got-
ten by the ſcriptures beyng in
englych theſe yeares paſt: ſer-
uauntes ſtnbbourne, frowarde
and diſobediẽt to theyꝛ maſters
and maſtres, fleſhly liberty, con
tempt of all godly oꝛder, loſſe of
deuotion and godlynes, pꝛayer
and faſtyng ſet at nought, and

vnbrydled boldnesse to all mis-
chefe. See then whether it be
high tyme to take it awaye a-
gayne. Sucker the swoꝛd of the
Hebꝛe.iiii. spirit to continew no longer in
the mad mans hande.

The.xx.probation.

Who is hable to tell at the
fyꝛst sight how many hũdꝛeth
fautes be euyn in theyꝛe best
translation (yf there were any
good) and yet shall they be suf-
fered styll to continewe: shall
they styll poyson moo: lyke as
doo a thousande dainnable en-
glysh bokes sette furth within
these.xxij.yeares. Lord delyuer
vs from theim al, and that with
all spede. I take God to recoꝛd
(yf I may speake only of one
faute in the translation and
touche no moo) my herte dyd
euer

euer abhorre to here this word dominus, (whiche most comonly doth include noster) to be translated the Lorde, where as it ought to be trãslated our Lord, the very latyn phrase so declaryng: as appeareth sufficiently by that one exãple of the comike where one sayth to Pamphilus Pater est, what man that hath a iudgement in the latyn tonge can denie this word Pater here in this place to include tuus, & so to be translated in to Englyshe thy father: is not the same iudgement to be geuen of. S. Johans sayeng to Peter, Johan the. xxi. Dominus est: It is oure Lorde our Maister: where as they haue falsely translated it, as in many other places, callyng him the Lord. And lykewise in

the salutatiō of our Lady, Hayle Mary full of grace dominus tecum: doth not here this woꝛde dominus include noster? wouldest thou make tharchaungell lyke a deuyll to calle hym the lorde: he is the loꝛd to the deuyl, but to vs he is our most mercifull Loꝛde, and so to be called. Our father which art in heaue halowed be thy name. &c. And S. Thomas cryed, my Loꝛde & my God. Agayn, seing God is Loꝛde of Abꝛaham, Loꝛde of Isaac, and Loꝛde of Iacob, would then Abꝛaham, Isaac, oꝛ Iacob call hym the Loꝛde no trulye: but my Loꝛde, oꝛ oure Loꝛd. This I speake not now so much foꝛ the translatiō, seing it swarmeth as full of faultes as leaues (I wil not say lines)

as

as I doe for that I would with that the comen speache amonge people(sprõg of custom through the fond translation) I thanke the Lord, the Lorde be praysed, the Lorde knoweth, with all suche phrases might be left, and that ỹ people might be taughte to call hym our Lord, I thanke our Lord, our Lord be praysed, our Lorde knoweth. &c.

The xxi. probation.

The holy martyr and chiefe bysshoppe, S. Clement writynge to S. James Thapostle wylleth the worde of God not to be read after euerye mans toye in his brayne, seinge manye places of scripture (sayeth he) without the leadinge of the holye ghost, maye be wrasted and taken after euerye mans leude mynde

and fonde iudgement (whiche thinge hath been put in practise of late) and not as the spirite of God dyd meane. But (sayeth he) we must euer learne the true meaninge of scripture of hym whiche doeth obserue it, as he hath accordinge to trueth receyued it of the elders. Hereby we maye perceyue that we muste euer take the meanynge of scripture at his hande that went before in the trueth of Christes vniuersal church. But how can it then be in the Englysh tonge, for al mē to read & take as they haue done at their pleasure? thei haue made scripture no scripture, by false recitynge, by false wrastyng and tournyng. For as Martiall sayeth: Quem recitas meus est o Philemine libellus, At male

Oportet ab eo intelligētiā discere scripturarū, qui eā á maioribus secūdū veritatem sibi traditā seruat. Hæc diuus Clemens lib. x. recog. Idem quoq; docēt Iren. Tertull. Athan. et Epiphan.

male cum recitas incipit esse tuus. O my frende the boke that thou recitest is myne, but when thou makest false recitall, then thou makest it thine owne booke and none of myne. O lorde in howe many places maye scripture by the wicked be tourned into sundrie facions (as God knoweth it hath been) euen after the oracle of Apollo, Aio te Aacida Romanos vincere posse? Is it thé to be continued in thenglish tonge?

The xxij. probation.

If scripture in the vulgar tongue had been nedefull, God woulde haue sent it to the Eunuche, to Saule, and to Cornelius in the viij. ix. and x. of thactes: but there ye reade that god sent them teachers, Philip, Ananay, and Peter: and not the scrip

ture

ture: whiche hadde been but in vayne as appeareth by the Eunuches sayinge: howe shall I vnderstãde scripture by reading except I be taught? Wherupon S. Hierom sayth. Ego (vt de me loquar) nec sãctior sũ hoc eunucho, nec studiosior, qui cũ librum teneret &c. ignorabat tamen eum quẽ in libro nesciens venerabatur. O howe manye this daye, muche moze ignozãt then Theunuche, will take in hande onelye with their English boke to open mysteries bothe to theyz owne destruction and others.

The xxiij. probation.

Our men wyll nothinge but theyz english booke, but the holy man Ireneus which dyd see. S Johans disciple (oz as some affirme, whiche was scholer to

S. Jhons

S. Johans disciple named Policarpus) doeth testifie that we must folowe the ozder of the traditions whiche the fozefathers dyd leaue vnto them, vnto whō they committed the cure of Chzistes people: vnto whiche ozdinaunces the very heathens (sayth he) comming to Chzistes flocke did obey, hauing their belefe wzitten by the spzit of God in theyz hartes, and not wziten with ynke in velom oz perchement. What shal we say then to theym whiche yet bewaile their Jewish scriptures plucked besyde ỹ postes and walles, & onlye desyze theyz scripture with inke and paper in the booke? As foz saluation only wzyten in the hart by the holy spirit, it should seme, they passe not of.

The

The heathen Philosopher would not youth to be the medlers with moral philosophy, bycause they were vnapte therunto, eyther to be Judges therof, or to take any profyt thereby: and he ment not only youthe in yeares, but also in maners: a

Esay. lxv. childe (saieth Esaie) of an hundreth yeares old shal dye. What then shal we saie shal we admit vnto the hãdling of our heauẽly philosophy whome the heathen thought vnmete, & vnworthy to handle theyr lerning whiche was but prophane? woulde not the Jewes permitte all ages to the reading of all the bokes in the olde testament, and shall we christen men doe it? wyll we be worse then the Jewes? Yea

worse

woꝛle the the pꝛophane ethnic-
kes and moꝛe out of oꝛdeꝛ: O
Loꝛd be mercifull vnto vs.

The.xxv.probation.

It was neuer admitted
(though ſomtymes permitted)
in any place of chꝛiſtendome
ſcripture to continew in the vul
gar tongue, but only in tyme of
ſeiſme oꝛ heꝛeſy, ſhall it nowe
then be ſuffred to continew any
longer in this realme, ſo many
miſcheſes yſſewyng theꝛout as
haue done daily increaſing theſe
many yeaꝛes, and would do ſtyl
moꝛe and moꝛe:

The.xxvi.probation.

When it is in the vulgar
tonge, the comen ſoꝛte play with
Gods woꝛde, as the deuyll did
diſputing with Chꝛiſt, bꝛought
Gods woꝛde, but to a wꝛonge
puꝛpoſe. Chꝛiſt ſaid man lyueth

not

not only by breade, but by euery
worde that procedeth fourth of
Gods mouth. The deuill spake
Gods worde, but it was not
fourth of Gods mouth: so did
iii. Reg. xiii. the olde Prophete of Bethell
speake Gods word, but not out
of Gods mouthe. Likewise did
iii. Re. xxii. the. CCCC. Prophetes whiche
deceyued Achab. All sorcerers,
witches, and cõiurers vse gods
worde, but uot oute of Gods
mouthe: so haue all heretikes in
tymes past, and doe at this day.
But when is it Gods worde
furthe of Gods mouthe?
Howe shall we know or proue
that? Euer when it is spoken ac
cording to the consent & faythe
of the catholike churche.
For very scripture doeth shewe
that the trew vnderstaudynge
of

of Goddes worde, and that is furth of gods mouth spoken, is euer to be soughte in the catholike churche, for the catholike church alone hath euer the true sense of scripture, whiche is for that cause called of S. Paule the pyller and foundation of all trueth: wherein also for this cause God ordeyned some apostles, some Euangelistes, some Prophetes and teachers, styl to cõtinue, lest we shoulde be ouerthrowē with blastes of errour. And therfore Ireneus witnesseth, and longe after him S. Augustine that the trewe meaning of scripture is to be hadde by the triall of the succession of the holye bishoppes and fathers since Peters-time in the see of Rome, which thinge caused S.

1. Timoth.

Ephes. iiii.

Iren. li. 3. cap. 3.

Augustine to say, I would not beleue the ghospell if thautozitie of the churche caused me not so to doe. So that we must beleue that hath been receyued of all men, at all times, and in all places of chzistendome, and we muste leane to thantiquitie, to the generalitie, and consent of the fathers: and the true sense and meanyng of scripture must euer be pzoued and tried oute herby. How be it to none of this our new men wil agre, because it wholly maketh agaynst thē: but thei euer do studie to bzing al into question & to deny al general councels, all ordinaunces, decrees, canons, and expositours bpō scripture. And much of this disozder thenglish Bible doeth cause: wherfoze me thinke it maye

Aug. in epist. fund.

it maye not well be permitted to continue.

The xxvij. probation.

Can it be chosen, but so long as all people haue the Byble in English at their pleasure, there shal euer be some amonge them readie ministers of the deuyl to dispute, reason, and teache the residue, to the vtter destruction of all deuotion and good order? And yet amonge them selues they shall saye, the cause is they can not be taught truelye of the preachers abrode. And hereby heresye shalbe sowed plentifullye, and Gods worde pitifullye abused vnder a colourable defense therof. Thei shal say: o the Ghospell ought not to be kept from christen men: and that is verye trueth: it oughte to bee

taught them and preached vnto them, but not to teache them selues for wrastynge it amisse.

The xxviij. probation.

It is the occasion of manye heresies to haue the scripture in the vulgar tongue. Howe be it heresie dyd neuer spring furth of scripture, but only of the peruerse vnderstandynge of scripture (sayeth Hilarius). And yet then seing the rude ignorãt sorte be euer prone peruersly to wrast the scriptures, we muste thinke that to haue scripture in englishe, is to minister occasiõ to ỹ cõmon sorte to fall into errours: & that it so shall doe appeareth by that they be not hable to weye nor beare the mysteries, nor to vnderstand the tropes and allegories whiche the greate learned

Hilar. lib. ij. de trinitate.

men

men ofte are ſcant hable well to digeſte, howe much leſſe the cobler, carter, or cozyer:

The, xxix. probation.

Hilarius vpon In corde meo abſcondi eloquia tua Sheweth that the high myſteries oughte not to be publyſhed abzode amonge all people. It is good (ſaieth he) to hyde the kynges pzyuetie and ſecret. And ſ. Paul (ſaith he) was aferd to fede the people with any other but with mylke. Chzyſt in the goſpell tel- Math. xiii.
leth of ineſtimable treaſur foūd and hid in the fylde that was bought: and of the pzecious ſto- Math. vii.
nes not to be caſt before ſwyne, noz the holy vnto dogges. &c. What doeth all thys but plaine- lye forbydeth thee Byble in Engliſh, oz the myſteries therof

to be set abrode?

The, xxx, probation,

Lyke as GOD appointed tholde lawe to bee writtен in stone, tables, or boke, so did he appoint (as Hieremie witnesseth) the new to be writen only in the heart of man. Why should the writing in bookes then be so highlye regardyd? But this carnall, this fleshly regardyng by no meanes can be so well extenuate or rather quyte taken awaye, as by taking the scripture fourth of the vulgar tonge and fourth of thandling of the lewde ignorаunt.

Hier. xxxi.

The, xxxi, probation,

God appointed the Gospell onelye to be writen in the hert of man. And therfore the Apostels did fulfyll theyr office concerning

cerning this matter, in that thei only wrote theyr epistles to the people being absent, but euer taught by mouthe theym that were present, as appeareth to the Corinthians, where Paule saith: othere thinges, when I come and am present, I wyl order: And. S. Iohn. sayde, I had many thiges to write, which I wil not write, but tel you and teache you mouth to mouth. The same teachinges then and many other haue bene receiued in the Church euin as it were by hande, and so continued styll and shall doo, tholye ghost teaching frome tyme to tyme, as Christe promised, if the Bible were ones taken forthe of the ignorauntes iudgementes. 1. Cor. xi. Epistle. ii.

Paule wryteth to Timothe
1.Timoth.1. rebukynge many whyche then
woulde presume to be doctours
and teachers not mete for that
office: but how many thousãdes
be in Englãd English teachers
now, yea rather seducers and
only sowers of heresies through
the englysh translacion muche
worse and more ignorannt then
they of whõ Paule then spake:

The .xxxiij. probacion.

Yf it be lawfull for all to haue
the handeling of scripture, then
made not tholy ghost a iuste di-
uision of giftes appointing but
som doctours and teachers and
thother to be taught: Yea and
Christ cald in vain the Apostles
and theyr successours the salt of
thearth, & the light of ỹ world,
if euery one that wyll shal haue
that

that office, as no doubte they haue had this longe tyme, and wyll haue styl, if it shoulde continue in English, which GOD forbyde.

The .xxxiiij. probacion.

Gregorius Nazianzen saieth, Oportet paulatim infirmis fidelibus ea que perfectiora sunt aperire, &c. We must by lytle and litle open the secretes of scripture to the infirme christians. How can it be suffred themme to be in englysh for euery one too open it to him selfe? *Greg. Nazian. concione de spiritu sancto.*

The .xxxv. probation.

Paule would all to be taught the scripture: and therfore he wrote his epistles to al: but not all to descant vpon them. For then he would not haue saide, if any be thought to be a prophet *1. cor. xliii.*

let him know what I write vn-
to you &c.

The.xxxvii.probacion.

Moses did committe the boke
Deut.xxxi. only to the prestes & not to the
people. And the preest was euer
Deut. xvii. made iudge in hard causes of
the scripture. But our men will
be iudges them selues: & where
lerned they that: euen of the
deuil the autour of arrogancy.
Deut.xvii. God said in Deut. he that will
not obey in this to the preeste,
shall suffer death. But what o-
bedyence woulde the englishe
readers geue to the preest: yea
to the highest Preest of all in
earth vnder Christ:

The xxxvij. probation.

S. Basil biddeth be circum-
spect that ye blabbe not out the
holy mysteries, nor suffer them
to be

to be defiled with prophane eyes, but ye shall rather bee afrayed to handle them: yea, ye shall reuerence the hydde mysteries of God with spirituall and not corporall beholdynges, and kepe them not touched nor to be handled of the rude, ignoraunt, and common people.
What can be more playne then this againste the Byble in the vulgar tongue?

The xxxviij. probation

O howe manye scrupules and doubtes haue spronge in manye mens heades (whiche neither they nor their fathers euer imagined before) through the scripture in Englishe? How many alterations, scismes, and deuisions amonge the simple haue rysen, yea betwene man

and

and wyfe, maister and seruant.

Women heretikes.

How manye women heretikes haue taken vpon them thoffice of teachinge hereby in these yeres paste, and all contrarye to Paules doctrine.

The xxxix. probation.

Amonge other, one of the greatest inconueniences that hath these wretched yeres sprõg by hauing the Byble in english, is this, that many, yea very manye, God best knoweth, haue presumptuouslye taken vpon them beinge yet moste vnmete therunto, thoffice of doctours and teachers in corners and conuenticles, beinge not sent, but arrogantly and presumptuouslye, saying, God did send them, and they wouldе seke for none other sending, howe be it they

did

did not marke the plague of Oſias kyng of Juda for vſurping thoffice of the prieſt, whervnto he was not called. They did not marke howe Chriſt being very man did chose the xij. Apoſtles and lxxij. diſciples, and sent the furth, where ye see bothe the outwarde chosynge and outwarde sendyng. Mathias was outwardlye by men chosen to succede Judas: and so were the seuen deacons outwardlye called: and thactes the xv. it hathe pleased tholye ghost and vs &c. Beholde here bothe the inward and outward sending. And the holye ghost sayde, seperate me Paule and Barnabas, & they put theyr handes on them and sente them furthe. Here ye see outwarde sendynge, yea, and

Math. x
Luc. x.
Actes. i.
Actes. vi.
Actes. xiii.

Paule

Rom.x. Paule sayeth: howe shall they preache except they be sent? Nowe yf we shoulde take onely inwarde sendinge without the outwarde, then the Churche coulde neuer bee certayne who were sent and who were not. Agayne Chzist appoynted certayne Apostles, doctours, and teachers &c. Whiche ozder, saith Ephes.iiii. Paule, shall continue in the church foz euer. But thē it must nedes be that ỹ churche shal stil appoynt them as they did then &c. Mozeouer he that shall be called to the office of a pziest oz 1.Timo.iii. byshop must haue a good repozt of them whiche are without. Marke here the outwarde sending. And S. Augustine sayth: *Aug. in prolo. li. de doct. Chri.* if because Thapostles were taught of god, none own ought

to be

to bee outwardelye called or taughte, then (sayeth he) lette none reade the gospel, nor none heare sermons. Paule had tholye ghost and yet he went not to preache tyl Ananias had layde his handes vpon him. He was sent (sayth he) to man to receiue the sacramentes and to be ioyned to the church. Neuertheles all might be done and wrought onely inwardlye by thangell or spirite of God: but then shoulde neuer be any certayntie. Therfore God hathe ordeined that like as in temporal gouernaūce none is made ruler but beynge outwardly sent and appointed by men, euen so in the spirituall functiones. Wherfore nowe to conclude, seing the only remedy to redresse this damnable er- Actes.xiij

rour

rour of theym whiche teache se-
cretly and doo much hurt in coz-
ners thzough the englisch transl-
lation is to take it awaye (foz
by other meanes it wil not be
stopped) it can not be permitted
that the Bible shoulde continue
in englisch. Here in this I might
haue had iust occasion to speake
against preachers which hadde
authozitie (wickedly geuen) to
preache, and did comenly preach
vnderstandinge not the latine
tonge (as it was saide) but
were called some from one occu-
pation, and some from another,
and some frome plaieng the vi-
ces parte in enterludes: but I
wil not medle with this matter

The, xl, probation.

Hierom. in Ezech. 44.

S. Hierom saith, Alta & pro
funda dei mysteria non sunt mon-
stranda

ſtranda vulgo, nec proferenda ad populum, ne ſi maiora ſe audierint, maieſtatem ſcientię ferre non poſſint, & quaſi ſolido ſuffocentur cibo, qui adhuc lacte infantiæ nutriendi ſunt. The depe and profounde myſteries of God are not to be ſhewed to the common people, nor to be vttred to the: leſt they hearinge greater thinges then they can beare, be not hable to atteyne to the knowledge therof: and be as it were choked with harde meate, whiche yet oughte to haue been fed but with milke of infancie.

The xli. probation.

It helpeth well and is a good probation againſt the englisch Bibles that Chriſte euer vſed paraboles to the rude vnlearned ſorte: yea and that

the wordes of the gospell do te-
stifie that ofte when he spake
they vnderstode hym not: Nihil
(inquit) horum intellexerunt: but
yet he laide to his disciples and
theyr successours: Vobis datum
est nosse mysteria: It belongeth
to you to knowe the mysteries:
Yea and whan he would teache
theym high secretes, he ascen-
ded into the mount from the co-
men people, wherof Esai hadde
spoken. Ye shall heare with
Esay. vi. youre eares and not vnder-
stand. &c. In expounding which
place. S. Hierom doeth vtterly
dryue awaye the comen people
from medling or handlyng the
mysteries of scripture. Agayne
doeth not Christe showe in the
Luc. xii. Gospell, that he is a good stew-
arde, which geueth in measure
to the

to the seruaunces theyre meate in dewe season: what a wicked stewarde were he then, whiche withoute all measure or discretion, obseruing no order, regarding no mans person or bloode, wold set on the table before all men indifferently, were he Lord or lorell, master or seruaunt, all kyndes of dishes at ones bothe grosse and fyne?

The .xlij. probation.

Chrisostom vpon, Intende lectioni. i. Ti. iij. sheweth thoffice of Bishops to be to studye the scripture, & thoffice of the laitie to know the scripture by theyre teaching and preaching sufficient for theyr saluation.

Chrisost. lib. iij. de sacerdocio.

The .xliij. probation.

S. Augustin sheweth certen places of scripture to be for preg-

Augus. epist. Volusiano.

naunt wittes, and reken for the rude & dolardes: But how then can the scripture be in thenglish tongue for all indifferentlye to reade?

The. xliij. probation.

O how many Englyshe readers doe take hurte of the Prophetes and canticles not knowing the mysteries, nor when it is a trope: not knowyng when it is to be taken to the letter, and when the letter doth kylle:

The. xlv. probation.

Gregorius Nazianzen saieth

lib. 2. suae theol. Iis conuenit de rebus diuinis disserere, qui contemplandi acumine coeteris antecellunt &c. It is mete for theym too intrete of Gods mysteries, whiche doe excede and passe other in excellencie of gyfte, &c. But then it shall

not

not be lawfull for euery one to haue it in the vulgare tonge.

The xlvi. probation.

S. Hierom saith that the Iewes dydde not permitte any to reade the beginning of Genesis, nor the canticles, neyther the beginning nor the ende of Ezechiell before .xxx. yeares. And the Romayns suffered none to rede the bokes of Sibylla but onlye the tenne commissioners named decemviri, and before theym the .ij. commissioners named duumviri, So muche reuerẽce they gaue to theyr boke, And shall we christians suffer the hyghe mysteries to be miserably tormoyled of all handes? But ye wylsay: S. Hierom and Chrisostom also in certein places seme to allow the laitie vnto

In proœmio Ezechielis.

Fenestella. lib. ii. capi. xiii.

reading of scriptures: And S. Hierom did translate scripture vnto the Dalmatians. Truth is, many thinges for a time haue ben permitted of deuotion, but after seing the successe nought, they haue been taken awaye.

After the beginninge, maydes, wiues, boyes, and men kept vigils together aboute martyrs tumbes: and Vigilantius for reprouing it was sharply taunted of S. Hierom: yet afterward for inconueniéces it was taken away. And at the beginninge the bodie of Christ was geuen to the laytie in their handes to carye home. &c. But thorough witchecraftes and other abuses cõmitted, that custome was taken awaye. Likewyse the laytie receyued once vnder bothe

Euseb. lib vi. cap. xxxiij.

bothe kindes, whiche custome
throughe offenses and perils
that chaunced, and that might
chaunce still, is iustly prohibited
and taken awaye vtterlye. And
likewise answere is to be geuen
to all them that make these for-
sayde obiectiõs to haue the scrip
tures in englishe.

The. xlvii. probation.

If that which Eusebius doth
testifie in his time to be trewe,
had been nowe verified in these
our daies, we neded not then to
be so ferd of hauinge scripture
in euery mans hand. His wor- *Libro eccl. cap.*
des be these. Imperiti obseruant *xvi.*
ne disputare audeant de ijs quæ ig-
norant, et de illis testimonij per-
hibere quæ nesciunt. The vnlear-
ned euer obserue this, that they
dare not once dispute or reason

of thoſe thinges that thei be ig-
noraunt of, nor beare teſtimonie
of thoſe thinges whiche they
know not. But alas nowe the
more ignoraunt, the more obſti-
nate in madde boldneſſe, ſo that
by no meanes thenglish transla-
tion maye be ſuffered.

The. xlviij. probation,

Scripturarum intelligentiam non ex propria præſumptione, ſed ex maiorũ ſcriptis & auctoritate ſequebãtur quis et ipſos ex apoſtolica ſucceſſione intelligendi regulã ſuſcepiſſe conſtabat, Hæc Euſebi. lib. xi. Eccl. cap. xx.

The example of Grego. Na-
zian. and Baſil be to faythfull
chriſtians a ſufficient rule to fo-
low, which if we do, we wyl say
awaye with thenglishe Bibles,
away, they can not be abiden.
For the readers therof paſſe of
no expoſitions of the fathers,
but onlye ſtycke to theyr owne
bare taking of ſcripture as thei
phancye it, and as they pleaſe:
where as theſe .iii. holy doctours
ſtudied ſcripture together, not
preſump-

presumptuously folowing their owne imaginatiō, but folowing the doctrine and authoritie of the elders, whom they knew to haue receyued the vnderstāding of scripture euyn by succession from the Apostels.

The xlix. probation.

If Spiridion iustlye reprehended Triphillius but onelye for chaunginge of one worde in scripture (cubile for lectū) what reproue are our men worthye, whiche chaunge many hundred wordes, yea sentences and all? If holy Basilius wold not suffer one syllable of scripture to be corrupted or altered, but rather would haue suffered many deathes, what shall we then say

Lib. i. Tripert. capit. x.

lib. vii. tripert. cap. xxxvi.

to the great and damnable cor-
ruption and alteration that
hath been among our men: If
holy Basilius bad the Empe-
rors coke medle with his coke-
rye & let scripture alone, what
woulde he haue sayde to oure
men these yeres past:

Iniũ est (inquit) de pulmẽtarijs cogitare, nõ dog mata diuina de coquere lib. vij hist. ca. xxxvi.

The .1. probation.

Hauinge the scripture in En-
glishe causeth manye braynies
bodies to dispute and reason
they know not wherupon, and
euer to lay scripture for the wic
kedlye, as al heretikes euer did,
where as in dede in reasoninge
with suche, scripture wyll not
serue. For as Tertullian saieth.
in disputing with an heretike we
muste not flee to scriptures, nor
pitche

Tertull. de præ scrip. hæretcorũ et lib. iij. cõtra Martionem.

pitche our battel there: for ther cyther neuer or els very hardly the victory shalbe gotten. Heretikes wylbe ouercome (sayeth Sisinius vnto Nectarius in ẏ storie of Socrates li.9.trip.ca.19) neither with scriptures nor w̄ disputations † but only by the authoritie of the churche, and by the traditions of the fathers & elders. So that beside the scripture written we muste receyue manye traditions not written: many generall councels in whō the holye ghost did speake: and sundrie interpretations vpon scriptures made by the holy fathers beinge replenished wyth Gods spirite.

† *Approbata ab ecclesia nō oportet rursus rationibus fulcire et c. Nam quēadmodū par est spiritui sācto et Christo diuinitas, ita in suis institutis est æqua authoritas & potestas: Nec minus ratū est quod ecclesia dictāte spiritu sancto tradidit quā quod ipse tradidit. Hæc Cypri. de Lot. ped.*

The

¶ The conclusion of this simple discourse.

SEing now these probations which be euident against the scripture in Englishe: seing also the great hardnes that is in scripture with ȳ causes therof, and how many waies the letter doth kyl: And seing againe that the vniuersall churche of Christ hath vtterly forbid the scripture to be in the vulgare tongue, considering the manyfolde inconueniences that ryse therof, as great numbres of heresies, disobedience, and contempt of powers, with flechely libertie &c. And finally, seing that by no meanes so soone as by the scripture in english, heresies do both spryng daily, and be also maintained, wherin should good men

by

be more diligent than in the first
patrō hereof: wherfore it shalbe
euery faithful christians duetie,
being in authoritie, to lay to his
healping hande to the taking a-
way quite (& that with al spede)
the Englishe translations with
all hereticall Englishe bookes,
whiche no doubt haue been the
greatest occasion of all the mis-
cheifes we haue hadde in this
realme of late dayes. Through
these, our newe founde religion
hath euer strongly been main-
teined and vpholden. Our new
found religion (I say) which ye
must nedes confesse to haue ben
starke nought and damnable,
because the beginnyng was ad-
uoutry, the continuaunce extor-
tion, & the ende plaine treason.
Yea, & euen from the beginning

their proceedinges (for so they termed them, beyng rather worthy the name of retrocedinges) were styll from synne to synne: Fyrst, forsaking the head of the churche, falling from the vnitie therof: then despising all generall counselles, all ordinaunces frō the begynnyng kept throughout christendome: After this spoyling, polyng, pyling, robbing and stealing all landes, ornamentes & goodes of the churche (beyng more fearse then euer was Julian the apostata) without mercy or pitie: And finally spytefully contemnynge all the holy sacramentes, with all censures and iudgementes of the churche and fathers vpon scripture, only sticking to their owne, what pleased them to phansie.

Peccatū quod per pœnitētiā nō deletur suo pondere ad aliud peccatū grauius trahit: Et hoc supplicīū omnī longe omniū est grauissimū, quādo vnū peccatū per aliud punitur, quod peccator quum in profundū venerit, contēnit.

Lord

O lorde, was not this a tyme
most miserable? Jesu be mercy-
full vnto vs, and graunt vs ne-
uer to fall againe into the lyke
palpable darkenes.

¶ Of Masse & all other diuine seruice in the churche to be in Latine and not in the vulgare tongue.

AND here note further (I be-
seche you) that like as it is
nowe spoken of scripture not to
be in English, euen so is it ment
that as vnlawful it is (yea and
more too, if more may be) that
the high mysteries in the sacri-
fice of Masse or other diuine ser-
uice should be in English: where
as the preist is a common person
and offereth vp for al the people
beyng the meane betwene God
and them, so that his communi-
cation

ration, is to God, and not to the people. What cause is there then why diuine seruice should be in Englishe, except ye thynke that God vnderstandeth no Latine? Neither the Italians nor Grecians haue diuine seruice in their vulgare tongue. Moreouer, at that tyme of diuine seruice all the comen people then present, should onely put their whole affiaunce in fide matris ecclesiæ in the fayth of oure mother the catholyke churche: like as our beleif is in the baptisme of infantes. Yea, & note further, that it was not without great mystery the writyng of Christes tytle at his passion in Hebrewe, Greke, and Latine. Also it was not without great mysterye that many wordes were neuer translated,

as

as Alleluya, Osanna, Amen, Sabaoth, Kirieleison &c. And that Christ praied in secret & silence alone, the head for the whole bodie, to signifie vnto vs thereby, that the priestes office is likewise to doe the same, the cõmon minister for al the people, being meane betwene God & them. As for that of Paule to the Corinthians, which might appeare to the simple to make for their purpose to haue all in the vulgar tonge, yf ye marke it well, it is onely spoken for them whiche doe preache, expounde, or interprete scriptures in ỹ church: that is to saye, that their sermons, their expoũdinges, or interpretatiõs of scriptures (they beinge authorised therevnto) must euer be made in that tõge 1. Cor. xiiii.

whiche the hearers doe vnder-
stande and perceyue.
And this (ye knowe well) bothe
is and euer hath ben vsed. And
therfore here now further, A
man might demaunde a questiō
wherfore ye com to the Church?
I suppose ye wyll saye (as ye
muste no doubte, yf ye tell the
treuthe) that the chiefe intente
of your comming is or ought to
be, to pray (though sermōs and
diuine seruice, and the minist-ra
tion of the holy sacramentes be
causes also) seing that Christe
called the Church the house of
Luc.xix. prayer, bringyng for him the te-
stimony of Esaie: and seing also
we haue in scripture so manye
notable examples concernynge
the same purpose. Anna the pro-
Luc.ii. phetisse cōtinued day and night
in the

in the temple in fastynge and prayer: the Apostles after Christes ascension remayned styll in the temple in laudyng and blessyng God: Peter and John went vp in to the temple at the ninth houre of prayer: Salomon besought GOD to graunt the petition of all that prayed in the temple: and Daniel beinge a prisoner in Babilon, euer loked toward the temple, when he prayed, vppon his knees thryse in the daye. This suerly doth proue that the chief intent of cōming to the churche ought to be to praye. But all this tyme which now (thankes be to God) is past, hauynge the diuine seruice in Englishe was an extreme enemie to all godly prayer and deuotion. For then

Luc. xxiiii.

Actes. iii.

iii. Re. viii.

Dan. vi.

men phansied so to heare what was redde (striuing ofte therupon in simple iudgemente) that feruente prayer whiche ought to be, was smally regarded. And here now for this time I make an ende beseching al godlye people (as for Momus his iudgement I passe not of) well to accepte this my labour: seing that herein is nothinge spoken but that whiche hath bene taught for treuthe and beleued of al men, in all places, and at al times sunce ỹ primatiue church: seing also that herein we leane onely to the generalytie of all christendome, to the antiquitie of the elders whiche haue receiued it as it were by hande euyn tyll this day, and to the consent and agrement of all the holy fa-

thers

thers: Whose wittes were as muche as our new mens, theyr diligẽce as great, theyr lerning greater, theyr studye more feruent, theyre deuotion hotter, theyr nombre more, theyr continuaunce longer, they alway taken for catholikes (but thother euer for heretikes) alwaye laboring and studiyng that might be wholye to the profyt of the churche of Jesus Christe: To whome, with the father, and the holye ghost, be all honoure and glorye, for euer and euer.

AMEN.

Memorare nouissima: & in æternum non peccabis. Eccl. vii.

I. S.

A PRAYER.

IESV God and man we beseche thy Maiestie,
Of mesureles mercie tender our miserie.
Hast to helpe, that helpe hast in thy hande,
Ne cesse with thy power to repaire this Ilande,
Suffer not Satan and his cursed progenie
To bewitche thy people with scisme and heresie
And strengthē vs O God of power & puissaunce,
Neuer to quaue throughe thy gracious gouer-
Dede and worde in vs so proportion (nauce
Infinitly ẏ we acknowledge thy heauēly wisdō
Snared we were and nigh snatched to confusion
Scisme and heresie preuailing in this region.
Haue thankes and praise for our restitution.
As we may and can we must and wyll willingly
Vvaking and sleping exalte thy Maiestie.
Thy mercie for our selues as we aske and haue,
Haue like mercie we humblie crie and craue
On Philip and Mary, graunt thē of thy mercie
Reigne, peace, and power in longe life & felicitie.

Autoris nomen libri nō scribitur huius,
Vt placido vultu quisq; probaret opus.
Plus circa nomē q̄ verū plebs stomochatur,
Iis adhibens solum, qui placuere, fidem.

C

64567

Cfautes escaped the printer in many of the bokes.

Leafe. Syde. Lyne.

A.v. ij. .iiii. reade, ofte hurteth.
C.viii. i. in the margẽt, math. ix
D.v. i. xvii. rede, Actes
E.iii. i. xv. pnt oute. ,.
E.iiii. ii. in the margẽt, Jac. iiii.
H.vii i. in the margent write.
Iren. lib. tertio. capit. iiii.
J.i. i. i. rede, and it is.
J.i. ii. v. rede, that which hath
J.ii. ii. xviii. reade, doe, apereth
J.vi. i. xx. rede, Altercations,
J.vi ii. xxii. rede, sending, Howe
J.vii ii. xxii. rede, none now.